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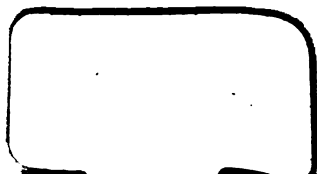
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PREFACE TO THE TENTH EDITION.

THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

v

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

CONTENTS.

SECTION	PAGE
1. Hebrew Alphabet,	1
2. Vowel Sounds. Vowel Letters,	3
3. External Vowel Signs, Massoretic Points,	6
4. Coalition of Massoretic and Textual Vocalization,	10
5. Principles of the Syllable,	11
6. The Vowel System and the Tone,	13
7. Dagheah. The Letters <i>Beghadhkephath</i> ,	17
8. The Gutturals,	21
9. The Quiescents,	23
10. The Accents. Metheg. Maqqeph. Pause,	25
11. The Article,	30
12. Personal Pronouns,	31
13. Demonstrative, Relative, and Interrogative Pronouns,	33
14. Inseparable Prepositions,	35
15. The Conjunction,	37
16. The Noun. Inflection,	38
17. Cases. Construct state,	41
18. First Declension,	45
19. Pronominal Suffixes,	48
20. The Verb. Perfect,	51
21. The Imperfect, etc.,	55
22. Verb Transitive and Intransitive. (Active and Stative),	57
23. The Moods. Vav Conversive,	60
24. Scheme of the Regular Verb,	64
25. Niph'al,	65
26. Pi'el, Pu'al, Hithpa'el,	67
27. Hiph'il, Hoph'al,	70
28. Skeleton Paradigm of Regular Verb,	72
29. Second Declension,	73
30. Third Declension,	77

SECTION	PAGE
31. Verbal Suffixes,	79
32. Irregular or Weak Verbs,	82
33. Pe Nun Verbs,	83
34. Pe Guttural Verbs,	85
35. Pe 'Aleph Verbs. Nouns Pe Guttural,	86
36. 'Ayin Guttural Verbs and Nouns,	88
37. Lamed Guttural Verb and Nouns,	90
38. Lamed 'Aleph Verbs and Nouns,	92
39. Pe Vav and Pe Yod Verbs,	95
40. 'Ayin Vav and 'Ayin Yod Verbs,	98
41. Nouns 'Ayin Vav and Yod,	102
42. Double 'Ayin Verbs,	105
43. Nouns Double 'Ayin,	107
44. Lamed He Verbs,	110
45. Apocopated Forms and Nouns Lamed He,	113
46. The Verbal Forms Perfect and Imperfect,	118
47. The Adjective, Comparison,	121
48. The Numerals,	123
49. Particles. Their Suffixes,	125
English-Hebrew Vocabulary,	129
Hebrew-English Vocabulary,	147
Paradigms of Verbs and Nouns,	164
Table of Irregular Nouns,	200

ADDITIONS.

P. 26, after line 6, add :

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

P. 144, Vocabulary, under U add :

unless, לְּ (usually perf.).

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form	Sound and Sign	Signification of the name	Numerical value
<i>Ā-leph</i>	Final א	'	Ox	1
<i>Bêth</i>	ב	b, bh	House	2
<i>Gî-mel</i>	ג	g, gh	Camel	3
<i>Dâ-leth</i>	ד	d, dh	Door	4
<i>Hē</i>	ה	h		5
<i>Wāw (Vāv)</i>	ו	w, v	Hook	6
<i>Zâ-yin</i>	ז	z (in zero)	Weapon	7
<i>Hêth</i>	ח	h	Fence	8
<i>Ṭêth</i>	ט	ṭ (lingual)		9
<i>Yôdh</i>	י	y	Hand	10
<i>Kaph</i>	ך	k, kh	Bent hand	20
<i>Lâ-medh</i>	ל	l	Ox-goad	30
<i>Mēm</i>	מ	m	Water	40
<i>Nûn</i>	נ	n	Fish	50
<i>Ṣâ-mekh</i>	ס	s	Prop	60
<i>Ā-yin</i>	ע	'	Eye	70
<i>Pē</i>	פ	p, ph	Mouth	80
<i>Çâ-dhê</i>	צ	ç (ts or ss)		90
<i>Qôph</i>	ק	q (guttural k)		100
<i>Rêsh</i>	ר	r	Head	200
<i>Sin, Shin</i>	ש	s, sh	Tooth	300
<i>Tāw (Tāv)</i>	ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter א expresses simply the emission of the breath. It may be well heard if in such words as *ye'esoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

‡ The letter ח had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter י had also two sounds, the one a sharp guttural sound, bearing the same relation to א that ח bears to the simple ח, the other a vibratory palatal sound like the French *r*.

These three letters, along with *p*, represent peculiar Shemitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: כ נ ד ב פ ת have the sounds *bh* (v), *gh*, *dh* (th in *this*), *kh* (ch in *loch*), *ph*, *th* (in *think*), but א ג ו &c. have the ordinary sounds of *b g d k p t*. This point is called Daghesch (§ 7).

4. The letter ו is sounded by most Scholars like *v* though some give it the sound of *u*.

The lingual sound פ ף is produced by pressing the flat of the tongue to the top of the mouth.

The sign ש *Shin* sounds *sh*; ס *Sin* sounds *s*, and so צ.

5. The five letters *k m n p ç*¹ have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked "sound and sign", Table p. 1, are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

¹ The sound of this letter was probably a strong flat *ss*; but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. a. On 2. The clear sound of *y* is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter *γ*. Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. b. Observe how the following letters are distinguished: ב *b* has a foot-stroke going behind, כ *k* is round and נ *n* square, while ג *g* is broken at the foot; ד *d* is square at the top, and ר *r* is round; ה *h* is open at the top, ח *h* is shut, and ת *th* has a foot at the left; ך *y* does not touch the line, ן *w* does, ז *z* has a cross-stroke at the top, while ם final *n* comes under the line; ס *s* is round and ן final *m* is square; פ *f* is open at the top and ן *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנו, דבר, ירד, ירך, גנב, וברד, ימט, טעם, מעט. עצור, והושך, קצף, כפים, מן, מים, דין, כנען, אחיה.

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mş, mt, 'ç, r', 'm, yvn, nvñ, mym, 'vphph, hms, çyç, tmm.

N.B. The forms *bh*, *kh* &c. represent כ, כ &c. without the dot; *ḃ*, *k̇* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds*. The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

	A	I	U
a { primary pure short vowels	a	i	u
b { deflected short	(e, i)	e	o
c { pure long vowels	â (ô)	î	û
d { diphthongal long vowels		ê	ô
e { extension of pure short to tone long	ā	ē	ō
f { extremest shortening of a vowel	• ä •	• ë •	• ö •

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels*. The first line exhibits the three primary vowel sounds *a i u*; and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

2) *Pure long vowels.* The pure long vowels \hat{a} \hat{i} \hat{u} may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with y , w , as $iy = \hat{i}$, $uw = \hat{u}$. The pure long \hat{a} is less common than the others, \hat{o} being often found instead of it.

3) *Diphthongal long vowels.* Another class of long vowels are the diphthongal, \acute{e} \acute{o} , which have arisen from the vowel a coming before i and u , or before y and w , thus $\left. \begin{array}{l} ai \\ ay \end{array} \right\} = \acute{e}$
 $\left. \begin{array}{l} aw \\ au \end{array} \right\} = \acute{o}$. Hebrew hardly uses the diphthongs ai and au (the sounds in *buy* and *how*), preferring, like English and French, the sounds \acute{e} and \acute{o} instead of them.¹

4) *Tone-long and indistinct vowels.* The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long* \bar{a} \bar{e} \bar{o} ; and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to e in the syllable *be* of *believe*,—represented by the small e above the line;² but others approach so much towards distinctness that their affinity to one or other of the three vowels a e o can be detected; they are \check{a} \check{e} \check{o} .

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, \hat{a} &c.; the *tone-long* vowels (which are changeable) by the long mark, \bar{a} &c.; the *indistinct* vowels by the short mark, \check{a} &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization.* All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

¹ The sounds ay often combine into an open \acute{e} with the tone, instead of forming the more extended \acute{e} .

² The same sound is heard in German words beginning with two cons., e. g. *knie* i. e. *k'nie*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are ך ם ן ף נ, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) were represented by ך
u and *o* (medial and final) ם
 all *finals* (except *i* and *u*) ן

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (ê ô î û), but not when *tone-long* (ē ō), nor when short.

Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final¹

¹ See note 2, p. 8.—The above statements regarding the so-called *vowel letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20, Is. 19. 17, Ez. 37. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

X

6 § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי,
סרים, דינק, והשיעה, סוסים, הוריד, ראמות, קול, קלודימו,
עף, הובישו, היליכי, והליכו:

Write these Hebrew words, expressing the vowels by
vowel letters:

shûr, shôr, shîr, shîrîm, şûş, şûşôthênû, shâtîm, qôç, lî, lô,
lû, mê, mêshîbh, môth, hêlîl, hûl, hîlâ, çîph, mêqîç, tôbhê,
nîrî, hôshîbhû, rîn, hólîkh, hêlikhû, lûlê, mênîqôthênû.

X

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC
POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrâh*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

A class.	I class.	U class.
Short } <i>páthah</i> — <i>a</i> fat vowels	<i>hireq</i> — <i>i</i> pin	<i>qibbûç</i> — <i>u</i> put
	<i>š'ghôl</i> — <i>e</i> pen	<i>qam. hafûph</i> — <i>o</i> on
Long } <i>qāmeç</i> — <i>ā ā</i> small vowels	<i>hireq</i> — <i>i</i> ravine	<i>shûreq</i> — <i>û</i> true <i>qibbûç</i> — <i>û</i> true
	<i>çêrê</i> — <i>ê ê</i> pain	<i>hôlev</i> — <i>ô ô</i> bone
Indistinct } <i>simple sh'va</i> vowels } <i>composite sh'vas</i> } or <i>hafeph</i> s <i>ā</i>	<i>sh'va</i> — <i>e</i>	<i>sh'va</i> — <i>o</i>
	<i>sh'va</i> — <i>ê</i>	<i>sh'va</i> — <i>ô</i>

sh'va *sh'va* *sh'va*

7

8 § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. — = the *a* in *small*; — = the *a* in *fat* &c. The notation *ā*, *ā*, *a*, *e*, *ē* &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. — , — (short), — , — , and — ; and five long, viz. — , — (long), — or — (long), — , and — . When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.¹

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign — was thought sufficient to represent both its long and short sounds, as חִישׁ־מִי־דָהָם *hish-mi-dhām* (he destroyed them). Short *u* is expressed by *qibbūç*, as שׁוֹל־חָן *shul-hān* (a table). Long *u* was usually already represented in the text by *vav*, in which a point was inserted, forming *shūreq*, as קִם , *qūm*, pointed קִם (to arise). When *vav* was not already expressed *u* was indicated by *qibbūç*, as קִם , *qūm*, pointed קִם .²

3) *Indistinct vowels.* *Sh'va simple and composite.* The name *sh'va*, a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This *sh'va* is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

¹ In other words their system was phonetic simply not etymological.

² It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 2. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 18. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple sh^{va} and true vowels, and are indicated by signs compounded of simple sh^{va} and the three short vowels, ֿ , ֿ , ֿ . Hence they are often named *Composite sh^{vas}*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥāṭēph pathah*, *ḥāṭēph ṣ^ghōl*, *ḥāṭēph qāmeṣ*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.¹

Rem. The sign of simple sh^{va} is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The sh^{va} in this position is called *silent*, having no sound.

4) *Position of the vowel sign*. The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal*, not, נָמֵר *nāmēr*, a leopard; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as דָּב *dōbh*, a bear, קָטָן *qāṭōn*, little, and *shūreq*, which has the compound sign, as סוּש *sūš*, a horse. Final *kaph* occurs only with *qameṣ* and *sh^{va}*, and these it takes in its bosom, as בָּךְ , בָּךְ , *b^kkhā*, *bākh*, in thee.²

A *hōlem* preceding *shin* coincides with its point, as מֹשֶׁה *mōshe*, *Mosēs*; a *hōlem* following *sin* coincides with its point, as שֹׂנֵה *sōne*, *hating*. The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שְׁמֵר *shō-mēr*, *keeper*; לִירְפֹס *lir-pōs*, *thou treadest*.³

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

¹ Ordinary consonants, however, were occasionally pronounced with the opener sound of the *ḥaṭeph*: 1. when a letter is repeated the sh^{va} under the first is usually *ḥaṭ. path.* as Gen. 9. 14 בָּרַעַנִי *when I bring a cloud*. Is. 1. 23. 2. After a long vowel, Gen. 2. 12 וַיֹּהֶב *and the gold*, Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

² Final *ā* is occasionally written defectively after *n*, thus נִתְבָּלַעַן , Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form נִתְבָּלַעַן Gen. 4. 23 (Ex. 2. 20) is further contracted.

³ When *hōlem* precedes the letter *N* as a quiescent the point is placed on the right apex of the letter, as בֹּד *bō*, when it follows, the point is on the left apex, as בֹּדֶה . When the *N* is not quiescent the *hōlem* occupies its proper places, as בֹּדֶם *bō-ām*.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.¹

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as *p qā*; one ending in a consonant is called *shut*, as *ḥp qal*. Every syllable must contain a vowel, and the *sh'va*s or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as *חַבֵּץ* *qō-ṭē-leth*. The vowel of a shut syllable is short; it may be long if it has the accent, as *מִיָּץ* *miq-ṭāl*.²

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. *בִּיָּזֵל* *biṭṭōl*, in *killing*; which is not *biq-ṭōl* nor *bi-q'ṭōl*. Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by *sh'va* simple or composite, which is placed under the first, as *קָטַל* *q'ṭal*, *חֵלֶם* *hālō-mī*, *my dream*.

Thus *the place of sh'va vocal, simple or composite, is under the first of two consonants that begin a syllable.*

¹ It is understood that the *tone* or *accent* is the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls, e. g. in the noun *present* the first syllable is the *tone-syllable*, in the verb *to present*, the last syll. has the tone.

² Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables*; the syllable is *shut* or *open*.

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh'va silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְּטֹל *miq-ṭāl*. A consonant not sounded (i. e. quiescent) does not take sh'va, as רֶשֶׁתְּ *rê-shith*; nor yet a single final consonant, except *kaph* which takes sh'va in its bosom, as שָׁמֹ *shām*, but לָךְ *lākh*; but two sounded consonants at the end of a word both take sh'va, as קֹשֶׁתְּ *qōshēṭ*, יָשָׁקְךָ *yashq.*

Rule for placing Sh'va. The rules in 5 and 6 regarding sh'va (simple and composite alike) may be put briefly thus: *Sh'va* (simple or composite) *is to be placed under every consonant without a full vowel of its own,* if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh'va only when the first has it (by first part of the rule), as קֹשֶׁתְּ *qōshēṭ*, but לִיקְרָתְּ *liq-rath*.

Rem. a. On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. b. On 3. The vowels *i* and *u* cannot stand in a shut syllable before two consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10. 2) has the same effect on the syllable as the main accent.¹

Rem. c. On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *u* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. d. On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7. 3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, אֵשׁ *thou* fem. (§ 12) and אֵל *thou* (f.) *hast given*.

From the last part of the above rule is excepted according to some Edd. 2 fem. perf. of verbs אֵל and אֵל, e. g. אֵל 2 Sam. 14, 2, 1 K.

¹ On short vowel before gutturals see § 8. 4 Rem.

17. 18, Ez. 5. 11. In a few words, e. g. נָחַם *sin*, וַיַּרְא *and he saw*, נָחַל *valley*, the aleph is otiose (*hēt, vay-yar, gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p t ṭ q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָמַל *qā-ḏāl*; קָמַלְתִּי *qā-ḏāl-ti*; קָמַלְתֶּם *q̄tal-tém*; כָּרַבִּים *k̄rū-bhīm*; יִשְׁקָלוּ *yish-q̄lū*; הַבְּחִיל *habh-ḏīl*; מַמְלֶכֶת *mam-lé-kheth*; אֲבָחָה־דְּחִים *ābhā-dhīm*; אֶל־הֶעֱלֵה *ēlō-hé-khā*; יִלְדֵי *yēlī-dhē*; יָשַׁק *yashq*; יַעֲמֹר *yē-ā-mēr*; וַיִּרְשָׁלִים *ȳrū-shā-lā-yim*; חֲלָצוֹ *h̄lā-yē-nū*.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֲלֹהִים, חֲלִי, חֲמוֹר, אֲרִי, מִקְרָב, מִדְּחַק, תַּחְנוּל, הַלְחָן, אֲמָרָה, נִשְׁקָלוּ, לְרַגְלֵיכֶם, מַצְפָּצִים, גְּבוּרָה, קָמְנִי, קָצִיר, לְלֶכֶת, תַּלְכָּה, יִשְׁעֵיךָ, יַעֲמֹר, אֲנִי, מְדַבְּרֵיהֶם, לְאַנְשֵׁם, הַקְטָלָה, הַקְטִיל, קִטְלָהֶם, יִשָּׁף, קִשְׂרָה:

Write these Hebrew words: qôtēl, qām, q̄tal, 'eshqāt, nērd, māqôm, zérem, vlô, mizmôr, qitlû, shāmáym, qû mû, lminéhû, ûlyāmim, yéreq, lilqôṭ, mamlāk̄hâ, lshālôm, shmônīm, shnê, yashlikh, mqômi, yôrshim, nilham, yisrâ'el, mizraq, shmô, ná'ar, ldhibhrêhem, hāmôrim, 'āhikhem, le'ēsôph, 'āmaltem, yishb.

Note. In the above English words simple sh'va, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.¹

¹ Some signs are omitted to avoid confusion e. g. ē ֵ, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

A class.	I class.	U class.
a) naturally long vowels $\overline{\text{r}}$	$\overline{\text{a}}, \overline{\text{e}}, \overline{\text{o}}$	$\overline{\text{i}}, \overline{\text{u}}$
b) pure short (v) v	$\text{a}, \text{e}, \text{o}$	i, u
c) tone-long $\overline{\text{r}}$	$\overline{\text{a}}, \overline{\text{e}}, \overline{\text{o}}$	$\overline{\text{i}}, \overline{\text{u}}$
d) vanishing of tone long v	$\text{a}, \text{e}, \text{o}$	i, u
e) under gutturals $\overline{\text{r}}$	$\overline{\text{a}}, \overline{\text{e}}, \overline{\text{o}}$	$\overline{\text{i}}, \overline{\text{u}}$

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *ā ī ū ē ō*, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are *a i u e o*, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, *ā, ē, ō*, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the *sh'vas* or imperfect vowels *ā ē ō* § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, *ā ē ō*, one for each class; a tone-lengthened *hireq* is not *hireq* but *çere*, and a tone-lengthened *qibbuç* is *holem*, Table *b c*.

In like manner besides the simple *sh'va* common to all classes, there are only three composite *sh'vas*, which are the extreme short sounds, *ā ē ō*, of the same three vowels *a e o*, of which the tone long are the extended sounds, Table *d e*.

✓ b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone.

- ✓ c) The indistinct vowels or *sh'vas* are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. That is:

the final accented shut syllable and the pretonic open syllable have tone-long vowels, and before the pretonic the vowels are indistinct (i. e. sh'vas).

Observe the important exceptions in *Rem. c.*

Now almost the whole actual vocalization of the language, i. e. the forms in which words appear *prior* to inflection, and the laws of inflection or vowel change, may be considered the result of an effort on the part of the language to maintain these two principles *b c* in operation. Hence for *dabâr* (a word) by *b* we write דָּבָר not דִּבֵּר nor דִּבְרֵר nor דִּבְרִי. So for *dabêr* we write דִּבֵּר not דִּבְרֵר or דִּבְרִי; and for *dabôr*, דִּבֹּר. And if by processes of inflection a short vowel would be left in the open pretonic or final accented shut, it must be made a tone-long. Again for *dabarim* (pl. of *dabâr*) by *c* we write דְּבָרִים not דִּבְרִים nor דִּבְרִים &c.; for *daberim* דִּבְרִים &c.; and when by inflectional processes and shift of tone the vowel that was pretonic and tone-long falls into a place *before* the pretone, it must be written an indistinct vowel. See § 18 for numerous examples.¹

The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is *simple sh'va vocal*, Table *d*; under *Gutturals* (§ 8), it is one of the *hatephs*, Table *e*, generally *h. pathah* for vowels of first and second class, and *h. qameç* for vowels of third class.

- d) *When, through processes of inflection or by composition, two indistinct vowels come together, the first becomes a full short vowel, most commonly the vowel i, e. g. דִּבְרִי = דִּבְרִי, from דִּבֵּר a word.*

¹ Only in rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as דְּבָרִים *lithab* (a writing), יָדִים (property).

There is, however, many times a natural effort made to keep up the identity of the word by putting in a short vowel of the same class as the chief vowel that had been lost, $\text{פִּנְסִי} = \text{פִּנְסִי}$ from פִּנְסִי a wing.

If the first of the indistinct sounds be a composite sh'va, the short vowel arising generally corresponds to it, $\text{פִּנְסִי} = \text{פִּנְסִי}$, from פִּנְסִי wise.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). See *Rem. d.* O

3. The usage of the alternative short vowels in *second* and *third* classes, Table *b*, has also to be attended to. The following Table, illustrating the *shut* syllable, may be useful for reference.

a) Final shut accented	$\bar{a}(a)$	\bar{e}	\bar{o}
b) final shut unaccented	a	e	o
c) non-final shut, ordinary	a	e, i	o, u
d) non-final shut, flat (before gutturals)	a	e	o
e) non-final shut, sharp (before double letter)	a	i	u

Rem. a. On 1. Occasionally one of the naturally long vowels may pass into another of the same class, when the word suffers great constitutional disturbance from inflection. And the same is true of the pure short, among which a has a great tendency to pass by *thinning* into i .

Rem. b. On 2 *b c*. Thus the vowel changes go on in the lines *b c d e* of Table:

short falling in open pretone or shut final	
tone, into tone long,	\bar{b} into c
tone-long in shut unaccented into short	c into b
tone-long before pretonic into indistinct	c into d, e
indistinct in pretone into tone-long	d, e into c
indistinct falling together into short $\bar{d} \bar{d}$ or $e \bar{d}$ into \bar{b}	

Rem. c. The principles stated in 2 *b c* are carried out both in nouns and verbs. There are however two remarkable exceptions: *first*, the law 2 *b* regarding the tone long vowel in the final accented shut has not been carried out fully in the case of \bar{a} , see 3 Table. Verbs always write \bar{a} for \bar{a} except in pause, and nouns do so sometimes under the full tone and regularly under the weaker tone of the construct state (§ 18). This \bar{a} in verbs is subjected to change precisely as if it were \bar{a} .

Occasionally a short vowel of *second* class may be found in a final accented shut syllable; but hardly a pair of cases occur of a short *third* class vowel in such a position.

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". 17

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָרָה, דָּבָרָה, דָּבָרָה *dā-bhār, d^abhā-rah*; the verb דָּבָרָה, דָּבָרָה *dā-bhar, dā-bh^arah*.

Rem. d. On 2 d. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *B^aghadhkephath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive *Metheg* (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ׀ of interrogation, § 49; the Article § 11, not unfrequently are marked by *Metheg*.¹

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called *D. lene*, when the stronger, it is called *D. forte*.

¹ These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a *note for reference* merely. *First*, such syllables are those arising by *composition*; e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ׀, § 49; the *Article* and *Vav Conversive*, when their *Daghesh* is omitted, § 11 Rem. a, § 28 Rem. a; the *Inseparable Prepositions*, § 14. The prep. ׀ to generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat. qal* of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new syllables* that arise when vowels are lost through change of place of Tone in processes of *Inflection*, e. g. a) in the *Imperat. qal* of Verbs, as ׀, pl. ׀, § 21; b) in certain forms of the *Guttural Verb*, as ׀, pl. ׀, § 34. Rem. b; c) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. b, and in the *feminine* with affixes, e. g. מַלְכִּי, מַלְכִּי *malḵē, birkhātē*. *Third*, the first syllable in a few fem. nouns in *ath*, מַלְכוּת *kingdom*, יְדוּת *youth*, עֲבָדָה *service*, and in several other individual words, as בְּגָד *garment* (when inflected), עֲרָבִי *Arabian*.

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point Daghes (§ 1. 3). The harder sounds it expressed by inserting the point, as *ב b*, *ת t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

[*The six letters פ פתח ק קח צ צח ט טח ד דח are hard and therefore have Daghes lene whenever they do not immediately follow a vowel sound*] זָזר *zā-khār*, יִזר *yiz-kōr*.—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: [*The six Aspirates are without Daghes only when they immediately follow a vowel sound*] The least vowel sound, e. g. simple *shēva* vocal, preceding, suffices to enable the letter to have its softer sound, as זָר *zkhōr*. One sound is not considered to follow another *immediately*, if such a pause intervenes as is marked by a *distinctive* accent, as לֹא תִגְעִי בָּנִי Gen. 3. 3, where לֹא has a conjunctive, but תִּגְעִי a disjunctive accent. See § 10. 3c.¹

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant has that kind of

¹ The diphthongs e. g. *ai, oi, ui*, are considered to end in a consonant, and the *B'ghadhh'phath* letters immediately following them receive *Daghesh*. See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יהוה, being pronounced 'adhōnāi, is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *B'ghadhh'phath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as בָּב, כָּכ, דָּד, and according to some בָּב, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Dent. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as *qal-lū*. When so used the point is called *D. forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way *D. lene* which is never preceded by a vowel can hardly be confounded with *D. forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. *D. lene* is peculiar to the six *B^ghadhk^ephath*; any letter may be doubled, and have *D. forte*, except the gutturals § 8. 4. When in the *B^ghadhk^ephath*, *D. forte* includes *D. lene*: it doubles the hard sound of the consonant, as שִׁבְּרִי = *shib-ber*.¹

¹ Some additional details regarding *D. forte* must be given for reference.

a) *Omission of D. forte*. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with *sh^{va}* vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l, m, n*, and the letter *p*, but is not confined to these, and may occur even with the so called Aspirates or *B^ghadhk^ephath* e. g. Lev. 28. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לַמְנַחֶֿצֶֿה *lamⁿnaç-çēah*, for לַֿמְנַֿחֶֿצֶֿה *lam-mⁿnaç-çēah*, מְבַחֶֿשֶֿׁם *m^bhaq^hshim*, for מְבַֿחֶֿשֶֿׁם *m^bhaq-q^hshim*. Gen. 27. 28, Ex. 2. 3; 8. 1, Jud. 8. 2.

b) *Insertion of D. forte*. *D. forte dirimens*. The opposite tendency to the above in a) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called *D. dirimens* or separative Gen. 17. 17. Deut. 32. 32, מְבַחֶֿשֶֿׁם (*cons. pl.*, note p. 17), 'm^bh^hz, with *Dag. dir.* מְבַֿחֶֿשֶֿׁם 'in-n^bh^hz. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as מְבַֿחֶֿשֶֿׁם Gen. 1. 11), and such a syll. may then be further subjected to the influence of *D. dirimens*, as מְבַֿחֶֿשֶֿׁם; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. forte conjunctivum. In continuous discourse monosyllabic words or words *penacute* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappiq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as מֶּלֶךְ.

6. *Rāphē* (soft). *Raphē* is a small horizontal stroke put over a letter to indicate the absence of Daghesch or Mappiq in places where these points might have been expected rightly, or not unnaturally, though wrongly, as מֶלֶךְ not מֶּלֶךְ; מֶלֶךְ not מֶּלֶךְ Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, môt, par, pat, kap, tiktōb, bkû, lbad, blektkā, mishpāt, midbār, btōk, malkî, yabdēl, kōkābim, kbādtem, tikbdî, kaspkā, ḥelqkā, midbrēkem, lāredet, yirb, yibk, gdōlim, vtāgēl.

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag*-marking this has been called *conjunctive*. There are two cases. 1. When a word ending in מֶּ— accented, or a word ending in מֶּ— (or —) accented and immediately preceded by vocal sh^{va}, is joined by *Maqqeph* to a following word which is monosyllabic or penacutic, as Gen. 2. 23 מֶּלֶךְ וְחַיָּה, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns מֶּ and מֶּ (§ 13) when joined by *Maqqeph* always so affect the following word, Gen. 38. 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in ā or e, accented on the penult, is followed by a monosyllabic or penacutic word, as Gen. 3. 14 מֶּלֶךְ וְחַיָּה, Gen. 12. 18; 38. 29; 38. 5. If ordinary *Metheg* (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs מֶּ the retraction takes place though *Metheg* could not have stood, Gen. 31. 12, Ex. 21. 31, but with *Maqqeph* the *Metheg* remains, Gen. 1. 12. The union may take place if the secondary accent *Metheg* stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *B^{eghad}*-letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacutic, may begin with two conson., the first having sh^{va}, Gen. 12. 5; but if the first letter be one of the prefixes כ, ב, ל, ו (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in u, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called מֶּ thrust, compressed, the second מֶּ coming from a distance.

2. mqaṭṭēl, mrakkēb, dibbēr, mdubbār, mbaqqshīm, mullal, ṣappdū, miṣpēd, ḥallôn, bkaspkem, shabbāt, mibbnē, ṣippôr, ykattēb, bqiçrkem, baddām, bôdēd, yitnū, limmadt, hammáyim, vayyinnāgpû, lbaddô.

Note. In this ex. the *B^ghadhk^ephath* are expressed by ordinary hard letters, and *sh^eva* is not expressed as the ex. is set for practice on the syllable. ✓

§ 8. THE GUTTURALS.

The letters ע ה ח א are called *gutturals*. They might be called spiritals, being strictly breathings. The ע is a firmer sound of the same kind as א, and ה a firmer sound of the same kind as ח. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathah* or *qameç*. ✓

Pathah furtive. Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qameç*) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *path. furtive*. Thus מלך but מלֶח; חֶשֶׁל but חֶשֶׁלֶת *hish-liah*.

2. The gutturals cannot take simple *sh^eva* vocal, they require the composite *sh^evas*; in many cases they dislike simple *sh^eva* silent, preferring the composite, e. g. קָר but קָרֶ; רָגַל but רָגַלֶ. #

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a *hatafeph* turns a preceding *simple sh^eva vocal* into the short vowel corresponding to the *hatafeph*; e. g. לֶעָר becomes לָעָר.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. הַקֶּבֶד *hak-kébbhedh* but הָעֶבֶד *hā-ébbhedh*, שָׁשׁ but שֶׁשׁ, קָטַל but בָּרַךְ.

Rem. *a*. On 1. The sharp vowels *i, u*, falling before gutturals not final, are generally depressed to *e, o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. יִהְיֶה for יִהְיֶה; אֶנְהָה for אֶנְהָה.

The letter א (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter ר often agrees with הוֹעֵץ in desiring *pathah* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of *path. furtive* is written *under* the final gutt., but the sound is heard *before* it, as רוּחַ *ruah, spirit*. *Path. furtive* is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. הַשְׁלִיחַ has only two vowels, *i* and *i*; its *fem.* is הַשְׁלִיחָה. So רוּחִי *my spirit*.

Rem. *b*. On 2. By far the most common *hateph* is *—*. Initial א is fond of *—* immediately before the tone, but at a distance from the tone it reverts to *—*, as אֵלִי but אֵלֶיךָ. The *hateph* that takes the place of *silent sh'va* always corresponds to the preceding short vowel, as אֵלִי (for אֵלִי).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. אֵמֶר = אֵמֶר = אֵמֶר. This softer enunciation shews itself chiefly with the weak gutturals ע א, the harder ח ה often retain the simple *sh'va* silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: "littera gutturalis punctat se et præcedentem" et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. לֵאנִי = לֵאנִי to a lion.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. ח ה, the short vowel is very often retained, and sometimes even before the weaker ע א. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. *d* p. 17).¹ In a few cases ׀ takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 8. 8; 14. 10; (? 11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאֶמֶר, אֲבִדְתָּם, אָמַר, יִשְׁחַדּוּ, חֹזֵק, שְׁלֵחַ, דִּשְׁלִיחַ. שְׁמַע, שְׁמַע,
רָבֵעַ, יִחְשְׁדוּ, בָּרוּךְ, שָׁרִים, דִּחְזִיק, טַעַמִּי, נֶאֱמַת, נֶאֱמַר, לִחְלִי,
לִאֲרִי, בְּחֶמֶר.

§ 9. THE QUIESCENT LETTERS.

The letters ׀ ׀ ׀ ׀ shew the same kind of feebleness that the letters *h n y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.²

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אֶמֶר 'ā-mar, but יֶאֱמַר yē-mar; יָמֵי y'mē, but בִּימֵי bi-mē. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sh'va* is not placed under the silent consonant (§ 5. 6).

Rem. *a*. The letter ׀ may be silent after any vowel sound, either medial or final.

¹ When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נִאֲצוּ they despise. Zeph. 1. 17 כְּעִוְרִים as the blind. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶחָד one, אֲחֵר, pl. אֲחֵרִים other, מְהֵר (?) swift, אֲחֵי brothers.

² The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

§ 10. THE ACCENTS. METHEG &c. PAUSE.

✓ 1. *Use of the Accents.* The accents have three uses: ✓
 1) they mark the tone-syllable; 2) they are signs of logical
 interpunction, like our comma &c.; and 3) ~~they are musical~~
~~expressions~~. In the first case they are guides to the pronun-
 ciation of the individual words; in the second they are
 guides to the sense, being a kind of commentary; and in
 the third they are guides to the proper reading of the text
 as a whole, which is a kind of recitative or cantillation.
 The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main
 accent or Tone falls generally upon the last syllable of the
 word (§ 5. 1); in one class of nouns (the *Segholates* § 29),
 and in some Verbal forms, it falls on the penult.¹

a) According to the natural rhythm of the language the
 syllable immediately before the Tone has a fall, but the
 syllable *second* from the Tone a certain emphasis or ac-
 centual rise. To prevent this emphasis or anti-tone being
 neglected the syllable was often marked by a sign called
Metheg (bridle), a small perpendicular stroke. An open
 syllable was most apt to be hurried over, and hence: *the*
second full syllable from the Tone, if open, is uniformly
marked by Metheg, as אָנֹכִי, וְיִכְרְתָהּ, הִתְחַלֵּם.

b) When the tone-syllable begins with two consonants, the
 indistinct vowel under the first is strong enough to bear
 the accentual fall, and the preceding open syllable is marked
 with Metheg, אָכְלָה 'ā-kh'lah, *she ate*. In such positions
 Metheg indicates that the sh'va is *vocal*, and thus serves

¹ Of the accentual *signs* some stand above, and some below the word;
 when above, the sign stands upon the initial cons. of the accented syll.,
 as אֲנִי; when below, it stands after the vowel of the syll., as אִנִּי, except
 in the case of *holem* and *shureq*, when it is placed under the conson.,
 as אִנִּי, אִנִּי. When the accented syll. begins with two cons. the sign is
 put on the second. A few signs are restricted to particular positions,
 such as the initial or final letter of a word, and do not indicate the
 Tone syll. For more information on these and other points see my
Outlines of Hebrew Accentuation.

next: signat

to distinguish between *ā* and *o*, and between *i* and *i*, and *ū* and *u*; e. g. אֶלֶף 'okh-lah, food; יִירְאוּ yi-r'-ū, they will fear; יִירְאוּ yir'-ū, they will see.

If the vocal *sh'va* in this case be a *hateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, אֶלֶף.

c) If the *second* from the *Tone* be a *shut syll.*, it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an *open syll.* further from the *Tone*, this is felt to require Metheg to prevent too hurried utterance, as אֶלֶף Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as אֶלֶף Ezek. 42. 5.

The conjunction *and*, being a weak sound, very rarely takes Metheg.¹

¹ The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in *Merr's Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, *light M.* is of two kinds; first, *ordinary*—placed on the *second* syll. from the *Tone*, if the syll. be *open*, i. e. not followed by *Dag. forte* nor any *Sh'va*. See the exx. above in No. 2, a. To this ordinary *M.* applies what is said above in 2, a. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. a) when followed by *simple Sh'va*, and on all vowels, long or short, when followed by a *composite Sh'va*. This *M.* is called *stationary* because it is invariably placed on such syllables and is independent of the place of *Tone*. To this *M.* applies in general what is said above in 2, b. But here *Baer* deviates from the ordinary doctrine of the Syll. (§ 5. 3, with which goes the doctrine of the Aspirates § 7. 2), maintaining that the *sh'va* after the long vowels is *silent* and the Syll. *shut*, e. g. אֶלֶף is to be read 'ākh-lāh, אֶלֶף tōl-dhōth.

Examples of *heavy M.* occur in the case of the *Art.* when its *Dag.* is omitted (§ 11. Rem. a); with the ׀ of Interrogation (§ 49. comp. Rem. d p. 17). This *M.* may stand on simple *sh'va*, e. g. אֶלֶף Ps. 2. 3. Examples of the *articulative M.* in Gen. 28. 2 &c., אֶלֶף. These laws are not observed in printed Edd. but are followed in *Baer's* Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *Pāṣūqim*, and the end of each *Pāṣūq* is marked by the sign †, called *Ṣōph paṣuq* (end of the verse). The accent on the final word is called *Ṣilluq*, its sign being like Metheg.

†הָאָרְץ Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *'Athnāḥ* "breathing", or "rest".

†הָאָרְץ אֱלֹהִים Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by *'Athnāḥ*, and the one nearer the beginning of the verse by sign called *Ṣegolta*, as,

‡בָּן לְרִשְׁיָא הָרִשְׁיָא . . . Gen. 1. 7.

d) If the clause of words lying between *Ṣilluq* and *'Athnāḥ*, or between *'Athnāḥ* and *Ṣegolta*, or between *'Athnāḥ* and the beginning of the verse, *Ṣegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zaqēph qātān*, resembling simple *sh'va* placed over the word,¹ as

‡לְמִים מִכְּדִיל הַמִּים אֱלֹהִים Gen. 1. 6.

e) A distinctive of less power than *Zakeph* is *Tiphḥā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Ṣilluq* and *'Athnāḥ*. Its sign is a line bent backwards, as

‡הָאָרְץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

¹ The sign † called *z. gā'lhōl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mérkhā* —, which serves *Šilluq* and *Tiphḥa*, and *Mūnāḥ* —, which serves *Athnaḥ* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph paṣuq*; also the great distinction next the end by *'Athnaḥ*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mérkhā Maḥpākḥ* or *'Ōlê v'yôrēdh*, thus

:יְשַׁבֵּי עָמַד יְשַׁעְיָהוּ Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *Maqqēph* lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), בְּלִי הָעָם but בְּלִי הָעָם, *all the people*.¹

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Šilluq* —, marking the end, and *'Athnaḥ* —, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as יָם, pause יָם; and if the short vowel had been modified from another it is the long of the primary sound that appears, יָרַח P. יָרַח.

¹ Unchangeably long vowels are usually marked by Metheg, as שְׁתִּילִי *Shāth'li*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, *מֵתָהּ* p. *מֵתָהּ*.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal *sh'va* before the tone, this *sh'va* becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as *שָׁכְנָה* *she dwelt*, p. *שָׁכְנָה*, from *שָׁכַן*; *עָמְדָה* *stand ye*, p. *עָמְדָה* from *עָמַד*. A few nominal forms follow the same method (see § 45).

Rem. *Sh'va* before the suffix *kha* becomes *é*, *מֵתָהּ* p. *מֵתָהּ*. In some cases the weight of the Pause doubles the consonant, *תָּרַלְוּ* Judg. 5. 7; there is also a fondness shewn in many cases for the sharp *á* in pausal syllables.

6. *Q'ri* and *K'thibh* (read, written). The *K'thibh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K'thibh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q'ri*. Attention is called to the Margin by a small circle placed over the *K'thibh*, thus: *הַנֶּגֶץ* Gen. 24. 14,—which means that for the (*mas.*) form *הַנֶּגֶץ* of the text the form *הַנֶּגֶץ* (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* *second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary cons.	— הַ, הַקּוֹל
Before gutturals {	א, ר, ע — הַ, הָאִישׁ
	ה, ח — הַ, הַחֵרֶב
Before gutturals {	ה, ח — הַ, הָעָם
	ה, ח — הַ, הָעֵל
	ה, (ח) — הַ, הַחֲכָם
with qameç	

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הַקּוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathah* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as אִישׁ הַ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathah* usually remains (§ 8. Rem. d).

c) The rule in b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2b), as הָהָר *the mountain*, הָעָם *the people*.

Before ה, ע not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2c), which by a law of euphony becomes *e* (*ṣ'ghol*), as הַהָרִים *the mountains*; הַתְּשׁוּבָה *the trouble*. Before ה (hā) in all positions the Art. takes *ṣ'ghol*, and also before ח, הַחֲכָם *the wise*, הַתְּשׁוּבָה *the feast*.

Rem. a. Not unfrequently a softer pronunciation omits the Daghesch from letters pointed with *Sh'va*, by § 7 Note a. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַקִּקְקֹן Is. 40. 20. *Metheg* is not put before ' , nor yet immediately before the Tone.

Rem. b. The *hal* is 'al in Arabic (though the Bedawin are said to pronounce *hal*), as 'Al-Qor'ān. Perhaps this form is seen Gen. 10. 26.

man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם pl.	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל-	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, *וְאִישׁ* and a man.

To day הַיּוֹם A good man אִישׁ טוֹב The man } מֶלֶךְ הָאִישׁ
to night הַלַּיְלָה the good man הָאִישׁ הַטוֹב is good } הָאִישׁ טוֹב

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article. *as well*

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are* &c. is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	Sing.	Signif. part.	Plur.	Sign. part.
1. pers. c.	אֲנִי, אַנְיָ I	i, ni, ki	אֲנֹכִי, אַנְיָנוּ we	nu
2. pers. m.	אַתָּה thou	ta	אַתֶּם ye	tem
f.	אַתָּה "	t	אַתֶּן, אַתְּנָה "	ten
3. pers. m.	הוּא he	v, hu	הֵם, הֵמָּה they	m
f.	הִיא she	y, (ha)	הֵן, הֵמָּה "	n

Note dagesh in final letter due to the fact that the word was originally disyllabic.

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

* Rem. a. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אֲנִי and אַנְכִי. A plur. אֲנֵנו occurs once, Jer. 42. 6, and *nahnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers.* In pause אַתָּה. The *mas.* is occasionally written אַתָּ 1 Sam. 24. 19, Job. 1. 10, and three times אַתָּ, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form 'attā is for 'an-tā, and 'att for 'antī, which is seven times spelled אַתִּי, Jud. 17. 2, 1 K. 14. 2 &c. The *plur.* 'attēm is for 'attum. The *fem. pl.* 'atten occurs Ezek. 34. 31, the MSS. waver between 'atten and 'attēn.

Rem. c. On 3rd *pers.* In the Pent. as usually printed הוּא is of *com. gender*, הִוא occurs only eleven times. *Fem. pl.* הֵנּ is actually found only as suffix. v

eye	עֵינַי f.	hand	יָד f.	mountain	הָר	disease	חָלִי
earth	אֲרֶץ f.	heaven	שָׁמַיִם pl.	evening	עָרֶב	people	עָם
sword	חֶרֶב f.	God	אֱלֹהִים pl.	palace	בֵּית	wise	חָכָם
powerful	עָצוּם	bad, sore	רָע	very	מְאֹד	very bad	רָע מְאֹד

The mountain הָר the people הָעָם the earth הָאָרֶץ

Rem. d. The Article sometimes prolongs the *pathah* of monosyllables to *gameç*. The word *earth* appears as above with the Art.

The people is wise הָעָם חָכָם or הָעָם חָכָם הוּא.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

רַם תְּהִיבֶל: 2 תְּהִי רַם מְאֹד: 3 טוֹב הָעָרֶב: 4 אֲתָה הוּא
 רַם לְהוֹדִים: 5 אַתָּ הָאֲשֶׁה: 6 תְּהִיבֶל הוּא עַל־הָעָר: 7 אֲתָם הָעָם:
 8 עַם רַם וְגִדּוּל: 9 הָעָם הוּא עָצוּם מְאֹד: 10 תְּהִי וְהָיָה:
 11 הָשִׁמִּים וְהָאָרֶץ: 12 הָעָם הָעָצוּם וְהָגִדּוּל: 13 אַתָּ הוּא
 הָחָכָם:

§ 13. THE DEMONSTRATIVE PRONOUNS AND OTHERS. 33

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease. ✓ ✓

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i> זה this		הוא that	הם, אלה those
<i>f.</i> זאת "		היא "	הן, אלה "
<i>c.</i>	אלה these		

<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i> שם yonder	wanting
<i>f.</i> שם "	"
<i>c.</i> שם "	"

2. *Relative pronoun.* The relative is **אשר** *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is **מי** *who?* for persons, and **מה** *what?* for things, both words indeclinable.

neut. The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*), and **מה** assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals *path. and dag.* מה **מה** what is this?
 before **א** and **א** *gameç* מה **מה** what are these?
 before other gutturals *pathah* מה **מה** what is it?
 before gutt. with qam. *ç'ghol* מה **מה** what has he done?

⚡ Rem. *a.* The *fem.* of *this* is sometimes written **זו** or **זו**, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* **אל** occurs eight times in the Pent. and in 1 Chron. 20. 8. A form **זו** is more used as a relative, comp. the use of *that* and *der*. With *z* i. e. *de* comp. the *d, th* in *the, this, that, der, dieser*.

Rem. *b.* A shorter form of the relative is **ש** prefixed inseparably to words, mostly as **ש** or **ש** with Dag. *forte*, **ש** = **ש**.

34 § 13. THE DEMONSTRATIVE PRONOUNS AND OTHERS.

Rem. c. In pointing *mah* the maqqeph is not always inserted. The pointing with *ḡhol* occurs in other cases besides the one specified. Occasionally מה unites with the following word, מהלכם *what mean ye* (to you)? Is. 8. 15, Ex. 4. 2. √

king	מֶלֶךְ	head	רֹאשׁ	boy	יָלֵד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	כֵּן	unto	אֶל-

Rem. The root of the verb is 3. s. perf. e. g. *he created, he took, not the infin.*

This is the man זֶה הָאִישׁ

This is the good man זֶה הָאִישׁ הַטוֹב

This man הָאִישׁ הַזֶּה

This good man הָאִישׁ הַטוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

The boy heard הַיָּלֵד שָׁמַע *The boy did not hear* לֹא שָׁמַע הַיָּלֵד
The boy did not hear the voice אֶת-הַקוֹל " " "

Rule 2. The nominative, unless emphatic, usually follows the verb.¹

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle אֶת.²

Rule 4. The negative stands immediately before the verb or predicate.

¹ Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

² The pron. *mah* "what" does not take אֶת.

EXERCISE. TRANSLATE.

מִי אֵלֶּם: 2 מִי הַזֶּה: 3 הַלְיֵלֶה הַזֶּה: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
 אֱלֹהִים: 5 הָעַם הַזֶּה הַיּוֹם: 6 זֶה הַיָּלֵד אֲשֶׁר שָׁמַע אֶת־דִּקְוֹל:
 7 מִי יָלַד אֶת־אֱלֹהִים: 8 יָשָׁב הַמֶּלֶךְ עַל־הָעֵשֶׂר: 9 בָּא הָאִישׁ אֲשֶׁר
 שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מִדְּשׁוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים
 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ
 יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַדָּרָב: 14 מִי הָאִישׁ הַלְזֶה:

* Who are these? What are ye? Who is yonder woman? I am the great king who is over (upon) the land. That day. This is a good head. This is the good head. This head is good. This good head. This is the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What are these? These are the heavens and the earth which God created this day. This is the wise king. That² sore disease. He sat by (upon) those waters. How great is that palace! ✕

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב in, by, with; local and instrumental

כ as, like

ל to, at, for; sign of dat. and infin.

a) The usual pointing of these light fragments is simple sh^{va}.

b) Before another sh^{va} this becomes hireq, by § 6. 2 d., forming a half open syllable, בִּלְבָב, בְּלִבָּב.

c) Before a hataf the sh^{va} becomes the corresponding short vowel, by § 8. 3, בְּאֵרִי—בְּאֵרִי, like a lion.

d) Before the accent, the prep., falling in the pretone, often has tone-long gameç (§ 6. 2 b.), as לַמַּיִם to water.

¹ For this name the reader substituted אֱלֹהֵי Lord, the vowels of which stand in the text. Possibly the word was pronounced יְהוָה Yah-véh.

² In sing. הַדָּרָב, in plur. הַדָּרָבִים.

a tone long a. i. e.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., *לָעָם, הָעָם, to the people.*¹

2. The short word *מן* used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, *מִמֵּי* *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, *מִנֵּץ* *from a tree*, by § 8. 4.; and occasionally hireq remains by § 8. 4. Rem.

c) Before the Art. either *b)* is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, *מִן־הָעֵץ* or *מִהָעֵץ* *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

book	סֵפֶר	garden	גֶּן	place	מָקוֹם
ground	אֲדָמָה	dry land	יַבֵּשָׁה	beast, cattle	בְּהֵמָה
lion	אֶרֶץ	ass	חֲמֹר	work	מְלָכָה
seventh	שִׁבְעִי	holy	קֹדֶשׁ	to write	כָּתַב
to give	נָתַן	to eat	אָכַל	to rest	שָׁבַת
to rule	שָׁלַט	to destroy	הָרַס	to cry	נָאָה
over	בָּ	to blot out	מָחָה	unto	עַד

EXERCISE. TRANSLATE.

קָרָא אֲלֵהֶם לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֲלֵהֶם
בַּיּוֹם הַשְּׁבִיעִי מִדְּמִלְכָּה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם הַקּוֹל
בְּגֶן: 4 מָשַׁל הַמֶּלֶךְ בָּעָם: 5 יָשַׁב הָיִלָד בְּמָקוֹם הַזֶּה: 6 מָחָה
יְהוָה אֶת־פֶּלֶא אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּרֵמָה: 7 עָשָׂה אֲלֵהֶם
אֶת־הָאָדָם עֵפֶר מִן־הָאֲדָמָה: 8 הָאֲלֵהֶם הוּא בְּרוּכָל:

¹ The ך sometimes remains, particularly after ך, and in the declining stages of the language.

* because the syllable is accented.

² see § 6.
³ No daghesh - preceded by vowel.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain. /

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction **ו** and is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is *sh'va*, **וְאָתָּה** and *thou*.

b) Before the *hataf-patah* it takes the corresponding short vowel (§ 8. 3.), **וְאֵי** and *I*.

c) Before simple *sh'va* and the Labials (**וְיָבִיב**) its pointing is **וְיָבִיב** and *a son*. *strong accent*

d) Before the accent, especially if disjunctive, it often takes *qameṣ* (§ 6. 2 b.), **וְרָעַ** and *evil* Gen. 3. 5.

Rem. Before *yod* with *sh'va* the pointing is *hireq* after § 6. 2 d., and *yod* is silent (§ 9. 1), **וְיָמֵי** and *the days of*—. Even before a labial, the law d) of the *pretone* may prevail, as **וְיָהִי**, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as **וְהָעָם** and *the people*.

2. *The verb*. The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. *sing.mas.perf.* he ruled, has ruled &c. **וָשָׁלַט**

2. " " " thou hast ruled &c. **וְשָׁלַטְתָּ** *ta* of pr. *thou*

2. " *fem.* " thou hast ruled &c. **וְשָׁלַטְתְּ** *t* " "

1. " *com.* " I ruled, have ruled &c. **וְשָׁלַטְתִּי** *ti=ki* of pr. *I*

1. *plur.com.* " we ruled, did rule &c. **וְשָׁלַטְנוּ** *nu* of pr. *we*.

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy is Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people. ✓

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as to *dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes*.

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *īm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ōth*, or by adding *ōth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *dyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. b) for the *fem.* Thus:

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוב <i>good</i>	טובה	סוס <i>horse</i>	סוסה <i>mare</i>
<i>plur.</i>	טובים "	טובות	סוסים "	סוסות "
<i>dual</i>			סוסיים "	סוסיהם "

4. *Classes of nouns feminine.*

- 1) Words ending in η — or η (see Rem. b).
- 2) Words of any termination that are names of creatures feminine, as אִמָּה *mother*.
- 3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.
- 4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn*; also of other utensils or instruments used by man, as *sword, cup*, and even of *places* in which man is wont to move.
- 5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*. Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. a. The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one or more pairs*, but it is now used as a *plur.* of things occurring in pairs, as כנפים שש *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. b. The original *fem.* ending is *ath* (ת—). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as עֲבֵרִית, מִשְׁכָּנִי, מִשְׁכָּנְךָ. It could not be added at all if the word ended already in two conson. (§ 5. 6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the *fem.* endings may be: 1) *t* or *th*, יָלְדָת Gen. 16. 11, which generally assumes the form יָלְדָת (§ 29). 2) *ath* or *āth*, חַיִּית Ps. 74. 19, עֲוֹנָת Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by *ā* (§ 2. 3). In a very few cases *āh* is deflected to *ēh* (*s°ghol*).¹

¹ The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. מֵאֵל com.) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

ox	בקר	cow <i>f.</i>					
horse	סוס	mare <i>f.</i>					
fish	דג	fish <i>f.</i>					
prince	נסיך	princess <i>f.</i>					
song	שיר	song <i>f.</i>					
adversary	אויב	adversary <i>f.</i>					
hero	גיבור	star	כוכב	well	באר <i>f.</i>	wolf	זאב
side	צדקה	blood	דם	river	נחל	dream	חלום
just	צדיק	bitter	קד	to set	נתן	to slay	הרג
to count	קטר	to see	ראה	to drink	שתה	to remember	זכר

EXERCISE. TRANSLATE.

לא שנתה נחל מן הנחלים כי מרים הם: 2 אלה הנשרות והעוֹת
 אשר ראו נחלק על נחל: 3 משל האדם בבדמה ובדגים:
 4 המה הנשרים והנבחרים אשר נתן נחלק על העם: 5 אמת
 אלהים/הוא צדיקים אלה: 6 הנחלים האלה רמים מאד:
 7 ספרת אחרונות: 8 מה רמים הנחלים הנחלים:
 ירכתם:

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just *are* as the stars which *are* in the firmament. / The two-sides. He took oxen and cows and horses and asses. / We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

¹ The words *ox*, *prince*, *adversary*, *bitter*, have a (*path.*) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.¹ The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or *adverbial* case. And the use of the Gen. is also extremely free.

2. *The construct state*. When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute state*; e. g. in *son of the king*, *great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

¹ See Gen. 49.11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in *o*.

of pronunciation in the language; any merely tone-long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	<i>Mas.</i>			<i>Fem.</i>	
	<i>Abs.</i>	<i>Cons.</i>		<i>Abs.</i>	<i>Cons.</i>
<i>sing.</i>	סוס horse	סוס		סוסה mare	סוסת
<i>plur.</i>	סוסים "	סוסי		סוסות "	סוסות
<i>dual</i>	סוסים "	סוסי		סוסתים "	סוסתי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual*, *im* and *dyim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual dyim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative/ending.* The *accus.* ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הַהָרָה *towards the mountain*; הַשָּׁמַיְמָה *heavenwards*; בְּיַתָּה יוֹסֵף *to the house of Joseph*.

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction* to and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

The horse of the king } סוס המלך The horses of the king } סוסי המלך
the king's horse the king's horses

Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

The good horses of the king } סוסי המלך הטובים
The good mare of the king } סוסת ה' הטובה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.¹

Every day כל יום *All the day* כל היום
All the king's horses כָּל־סוּסֵי ה'

Rule 3. The word *all* is a noun and used in the cons. state.

north	צָפוֹן	valour force	חַלַּל	bed	מִטָּה	poor	אֲבִיוֹן
four	אַרְבַּע	daughter	בַּת	war	מִלְחָמָה	queen	מַלְכָּה
wind	רוּחַ	law	תּוֹרָה	wall	חוֹמָה	city	עִיר
spirit		command	מִצְוָה	flesh	בָּשָׂר	understanding	שָׂכָל
		to go down	יָרַד	to keep	שָׁמַר	to review	בָּקַר

EXERCISE. TRANSLATE.

לֹא שָׁתָחָה הָעָם מִפִּי הָאֵר: 2 לָקַח דָּוִד 1 אֶבֶר־גִּיל לְאִשָּׁה וְהָיָא
אִשָּׁה טוֹבַת שְׂכָל: 3 אֲבִירֵי הָעָם הֵם צַדִּיקִים: 4 לֹא שָׁמְרֵנִי
וְחֹרֵת יְהוָה אֱלֹהֵי: 5 עָשָׂה הַשֵּׁר כְּמִצְוֹת הַמִּלְחָמָה:
6 וּבַחֲזוֹרֶת יְהוָה לֹא הִלָּכְתָּ: 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כְלִדְאוּרָךְ
אֲשֶׁר פָּתַחְתָּ הַיּוֹם הַזֶּה: 8 שָׁכַב הַיָּלֵד עַל־מִשְׁחַת אִישׁ הָאֱלֹהִים:
9 בָּא חֵיל גָּדוֹל 3 מִיִּרְפָּתִי הָאָרֶץ וּמֵאַרְבַּע רִחוּחַ וְשִׁמְלִים:
10 אֲבָלִנִי מִכָּל־עֵץ הָעֵץ: 11 וּמִלִּפְתַּח הָאָרֶץ בַּת אִישׁ גָּבוֹר
חֵיל: 12 הָיָה רָעַב בָּאָרֶץ וְאֲבָרֵם יָרַד מִצִּיּוֹנָה בִּי כִבֵּד הָרָעַב
בָּאָרֶץ:

¹ Abigail. ² Israel. ³ Dag. in *kaph* only in cons. ⁴ Observe the pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men (heroes) of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to-hades (Sh'öl). He went towards-the-mountain. ✓ We slew the

¹ The adj. agrees with its noun in gend. and numb. but not in *state*. The cons. is euphonic as well as syntactical and must be *followed immediately* by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.¹ The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

¹ In dependent clauses with *וְ* for, *that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), a hero, עֲבֹנִי (*'ebh-yôn*), poor, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.¹

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

¹ Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

\bar{a} in the pretone, or \bar{a} in the tone, or \bar{a} in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic \bar{a} \bar{e} is lost, i. e. becomes vocal sh^ova, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel \bar{a} \bar{e} , that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		Plur.	Cons. sing.	Cons. plur.
1) upright	יָשָׁר	יָשָׁרִים	יָשָׁר	יָשָׁרִי (= יָשָׁרִי)
2) old	זָקֵן	זָקֵנִים	זָקֵן	זָקֵנִי (= זָקֵנִי)
3) great	גָּדוֹל	גָּדוֹלִים	גָּדוֹל	גָּדוֹלִי
4) blessed	בָּרוּךְ	בָּרוּכִים	בָּרוּךְ	בָּרוּכִי
5) overseer	מַקְדֵּר	מַקְדֵּרִים	מַקְדֵּר	מַקְדֵּרִי
6) heart	לֵב	לִבּוֹת	לֵב	לִבּוֹת (= לִבּוֹת)
7) star	כּוֹכַב	כּוֹכָבִים	כּוֹכַב	כּוֹכָבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem. a. Tone-long \bar{o} does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels $a—a$, $a—e$, $a—o$, may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without \bar{a} are similarly inflected. See Add. Notes.

Rem. b. The form $a—e$, has a in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. b). If it be desired to retain the e sound, the form זָקֵן with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *לֵב* *lêb*, No. 6.

2. *Feminine nouns.* When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צְדָקָה (— צְדָקָת)	cons. (— צְדָקָת)	צְדָקָת
elder	זָקֵן (— זָקֵנָה)	cons. (— זָקֵנָה)	זָקֵנָה
righteousnesses	צְדָקוֹת	cons. (— צְדָקוֹת)	צְדָקוֹת

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are *דַּ* *hand*, *דָּם* *blood*, *דָּשׁ* *fish*, *עֵץ* *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּשׁ cons. דָּשׁ plur. דָּשִׁים cons. pl. דָּשִׁי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצֵר	lip	שֵׁפָה
proverb	מָשָׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נָבִיא	vengeance	נִקְמָה
leopard	נֶמֶר	fat	כָּרִיא	corpse	נֶבֶלָה

✓ Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip*.)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים plur.

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאֹת, דָּגַת, נְבִיאִי, יִשְׂרָאֵל, קָדִישׁ, לְבָבוֹת, מָאוֹר, מִשְׁלִי,
כָּבֵד, לִבִּי, פְּסִידִי, לֵב, שֹׁפֵחִי, נִקְמָת, בְּרָכוֹת, יָדִים:
וְחָשָׁה עַל שְׂפִי הַתָּמִים: 2 כָּתַב הַנְּבִיא אֶת-פְּלִדְדֹּבְרִים בִּסְפָר:
3 תָּהָה דָּבַר יְהוָה אֶל-דָּבִיאִים: 4 תוֹרַת יְהוָה בְּלִבִּי תִצְדָּקִים:
5 כָּתַבְתִּי לָעַם יְהוָה אֶת-פְּלִדְבָרִי תוֹרַת יְהוָה: 6 לֹא יָהָה שֵׁם

אִשׁ מִזְקֵנִי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶדְשִׁי הַמְּאֹרֹת הַגְּדֹלִים
 בְּרִקְצֵי הַשָּׁמַיִם: 8 אָסַף הַיָּם חֵיל פֶּבֶר כְּכֹכְבֵי הַשָּׁמַיִם וְיָחֹל
 אֶשֶׁר עַל־שִׁפְתֵי הָיָם: 9 אָמַר¹ יִצְחָק הַקּוֹל קוֹל² יַעֲקֹב וְהַיָּדִים
 יְדֵי³ עֶשָׂו: 10 נָשָׂא הַקְּבִירָה הַזֶּה אֶת־נִבְלַת אִשׁ הָאֱלֹהִים אֶל־
 הַתְּמוֹרֹת:

¹ Isaac. ² Jacob. ³ Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea. *See 16.*

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idol*, it says *hill of holiness*, *idol of silver*, and the like. Similarly for *my horse* it says *horse of me*. The possessive pronouns *my*, *thy*, *his*, *our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second*, the noun itself, which before an independent word would have stood in the form of the *Const.*, underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the *Const.* form.

Thus the Suffixes are divided into *light* and *heavy*; all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

(The light suffixes affect a noun like the *Plur.* or *Du.* termination, the heavy throw it into the form of the *Const. state.*)

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to *Nouns*. See § 49.

NOUN WITH SUFFIXES.

	<i>Mas.</i>		<i>Fem.</i>	
	<i>Singular noun</i>	<i>Plural noun</i>	<i>Singular noun</i>	<i>Plural noun</i>
	סוס (horse)	סוסים (horses)	סוסה (mare)	סוסות (mares)
	דבר (word)	דברים (words)	דברה (righteousness)	דברות (righteousnesses)
<i>sing.</i>	1 c. my	1 c. my	1 c. my	1 c. my
	2 m. thy	2 m. thy	2 m. thy	2 m. thy
	2 f. thy	2 f. thy	2 f. thy	2 f. thy
	3 m. his	3 m. his	3 m. his	3 m. his
	3 f. her	3 f. her	3 f. her	3 f. her
<i>plur.</i>	1 c. our	1 c. our	1 c. our	1 c. our
	2 m. your	2 m. your	2 m. your	2 m. your
	2 f. your	2 f. your	2 f. your	2 f. your
	3 m. their	3 m. their	3 m. their	3 m. their
	3 f. their	3 f. their	3 f. their	3 f. their

NB. The *dual* takes the same Suffixes as the *plural*. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, נשמותם *their souls*.

✓ Rem. a. The suffixes of 2. pers. *ka, k, kem, ken*, are for *ta, t, tem, ten*, according to an interchange of *t* and *k* frequent in language (§ 12). No Dag. in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

✓ Rem. b. The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *sušî, sušekha, sušekh, sušēnu*. Forms with *a* are rare. Job 22. 20.

In 3. pers. the *a* sound prevailed, as 3 mas. *sušāhu=sušaw=sušd*; 3 fem. *sušāh*; 3 pl. *sušāhem* or *sušāham* (2 Sam. 23. 6)=*sušām*. Forms with *e* in *ihu, ehg* are rare (§ 45). Gen. 1. 21.

Rem. c. Peculiarities are common. Sing. noun: 2 m. in *p. מִן*, Gen. 4. 11; plenary *מִן* Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 f. *מִן*, Jer. 11. 15, Ps. 103. 3. In 3 m. old form *מִן* his tent, Gen. 9. 21; 22. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 f. mappiq omitted, Is. 23. 17, Ps. 43. 14. In some cases the fem. termination appears dropped, Gen. 40. 10 *מִן* for *מִן*, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 pl. *ānu*, Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 pl. f. *kénah*, Ez. 23. 48, 49. In 3 pl. m. *מִן*, Ps. 17. 10 (cf. *מִן* § 49). In some cases *מִן* appears 3 sing., cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 pl. f. *מִן*, Gen. 21. 29; 42. 24; *מִן*, Gen. 41. 21; *מִן*, 1 K. 7. 37, Ez. 16. 53. After vowels *hen* (§ 45), and otherwise, Gen. 21. 28, Lev. 8. 16, Ez. 16. 53, cf. Is. 8. 17. Ar. suff. often defectively written by omission of *yod*, e. g. 3 m. *מִן*, Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 pl. m. Gen. 10. 5; 43. 11; 3 pl. f. Gen. 4. 4.—Peculiar forms are: 2 f. *מִן* 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 pl. f. *kénah*, Ez. 13. 20; 3 pl. m. *מִן* Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hémah* Ezek. 40. 16; 3 pl. f. *hénah* Ez. 1. 11.

My good horse מִן טוֹב *Your evil words* מִן רָעִים

(Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does.) § 17 Rules 1. 2.

face פָּנִים *son* בֶּן *pl.* בָּנִים *daughter* בַּת *pl.* בָּנוֹת

my face פָּנַי *the man's face* פָּנֵי הָאִישׁ

before me לִפְנֵי *before the man* לִפְנֵי הָאִישׁ

after אַחֲרַי *after me* אַחֲרַי

EXERCISE. TRANSLATE.

havekale

תורתו, שפתי, ברכתה, בנה, משליכם, מקומה, מפשרי, בשרכם,
לשני, לשניה, שפתי, בנה, לכבבני, בניהם, ידי, ידו, תורתם,
ידידיו:

יצא ילום אליה אנשים השתחוו והקלח סגר אחרי: 2 ויאמר
הקס בשופר ברו אפרים ובני ישראל ירדו מידה ויהא
לפניהם: 3 ויהא יהודה אליהו בכל דאקן משפטיו: זכר לעולם
בריתו אשר פרת את אברהם: כי חסד יהודה מעולם ועד עולם
על יראיו וצדקתו לבני בנים: ואני עליה בטחתי יהודה אמרתי
אלהי אמתו: מה רב טובך אשר צפנת ליראך פעלת לבטחים
בך נמר בני אדם: מה אהבת יתורתך בלדיהם ויהא שיתח:

¹ Lot.² pl. of אש. See Table of Irreg. Nouns.³ Ehud.⁴ Words in pause. See § 10. 5.

int 10 last 5

Your blessings. Her corpse. My commandments. Her lips. Thy
words. His face; her face; my face. And his words we heard
out of the fire. Thy law *is* in my heart O my God. God has
redeemed his holy *ones*. He went down to-Sheol unto his sons.
The Cherub put out his hands. Thou hast heard my voice out of
thy temple. We sat before her. The words of thy (*f.*) lips *are* as
the sand which *is* upon the shore of the sea. ✓ He came and in his
hand a sword. Very good *are* the proverbs of his lips. We have
sold our asses. Ye *are* my sons and my daughters saith (*perf.*)
your God. My heart *is* in his law continually. I have kept all
his commandments. Thou hast kept their heart, O our God. I have
kept your hearts. The day of vengeance *is* in his heart. Thou
hast kept my law and my commands. ✓ He lifted his corpse upon
the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from
my flesh. By (in) all his great prophets. ✓

§ 20. THE VERB.

1. *Root.* The root of a verb is considered to be the
3rd sing. mas. perf. of the simple form (15. 2). This form
is called *Qal* "light", in distinction from all the other forms,

which are heavy, being loaded by additional inflectional letters.

2. *Tenses*. The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*.

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods*. Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea*. The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*.

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive. ¹	reflex.	—

¹ It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

<i>Sing.</i>		<i>Plur.</i>	
3 <i>mas.</i>	קָטַל he killed &c.	3 <i>c.</i>	קָטְלוּ they &c. (הֵם—הֵן)
3 <i>f.</i>	קָטְלָה she "		<i>pl. of הֵן</i>)
2 <i>m.</i>	קָטַלְתָּ thou "	2 <i>m.</i>	קָטְלֵהֶם ye (<i>tem</i> of 'attem)
2 <i>f.</i>	קָטַלְתְּ "	2 <i>f.</i>	קָטְלֵהֶן " (<i>ten</i> of 'atten)
1 <i>c.</i>	קָטַלְתִּי I	1 <i>c.</i>	קָטַלְנוּ we

The terminations *tem*, *ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6. 2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ō in the tone syllable are lost, i. e. become vocal sh'va (§ 6. Rem. c, p. 17).

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

- a) The Aorist (Past), *he killed.*
- b) The Perfect, *he has killed.*
- c) The Pluperfect, *he had killed.*
- d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b*. esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For 4 of 3 *plur.* *an* is found in two or three cases, Deut. 8. 3, 16, Is. 23. 16.—In pause קָטַלְתָּ, קָטַלְתָּ, &c., § 10. 5.

covenant בְּרִית	statute פֶּקֶד	latter end אַחֲרִית	seraph שֶׁרָף
to fall נָפַל	to burn שָׂרַף	to fly עָף	o forget שָׁכַח
unto אֵל	unto me אֵלַי	unto you אֵלֵיכֶם	behold הִנֵּה, הִנֵּה

EXERCISE. TRANSLATE.

לֹא שָׁמְרָתָּ בְּרִיתִי: 2 לֹא שָׁמְרָתָּ תּוֹרָתִי: 3 שָׁמְרָתִי פִּקְדֹתַי בְּכָל־
 לִבִּי: 4 לֹא זָכַרְתָּ אַחֲרֵיתִי: 5 שָׂכַחְתִּי אֶת־אֱלֹהֵיהֶם: 6 אֶת־קוֹלְךָ
 שָׁמַעְנִי מִן־הָאֵשׁ: 7 אָמַר יְמִשָּׁה דָן בְּנִי יִשְׂרָאֵל לֹא שָׁמַעְנִי אֵלִי:
 8 לָמַדְתָּ נָפְלוֹ פָנֶיךָ: 9 שָׁפַכְתָּ דָמַיִם בַּמַּיִם: 10 שִׁוְרָפְתָם הָעִיר
 בָּאֵשׁ: 11 רָאֵה אֱלֹהִים אֶת־פְּלִיאָתְךָ עָשִׂה וְהוֹדָה טוֹב מֵאֵד:
 12 אָמַר יְשִׁמּוּאֵל אֱלֹהִים אֶת־שׁוֹר מִי לְקַחְתִּי וְחִמּוֹר מִי לְקַחְתִּי
 וְאֶת־מִי עָשִׂיתִי וּמִי לְקַחְתִּי כֶּפֶר: וְכָל־דָּעָם אָמַר לֹא עָשִׂיתָ
 אִישׁ וְלֹא לְקַחְתָּ מִי־אִישׁ מֵאִמָּה: 13 עָתָּה אֵלִי אֶחָד מִן־דֹּשְׁרָפִים
 וּבְיָדוֹ רֶצֶף בְּמִלְקָתָם לְקַח מֵעַל הַמִּצְבֵּחַ:

¹ Moses.

² Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing. 3 mas.</i>	יָקַטְל he <i>will, may &c. kill, is, was,</i> <i>killing &c.</i>	
3 <i>fem.</i>	תִּקְטֹל she " "	
2 <i>m.</i>	תִּקְטֹל thou "	קָטַל <i>kill</i> thou
2 <i>f.</i>	תִּקְטְלִי thou "	קְטֹלִי " "
1 <i>c.</i>	אֶקְטֹל I "	
<i>plur. 3 m.</i>	יִקְטְלוּ they "	
3 <i>f.</i>	תִּקְטַלְנָה they "	
2 <i>m.</i>	תִּקְטְלוּ ye "	קְטֹלוּ <i>kill</i> ye
2 <i>f.</i>	תִּקְטַלְנָה " "	קְטַלְנָה " "
1 <i>c.</i>	נִקְטֹל we "	

2. *The Infinitive.*

Inf. cons. קָטַל *to kill* (admitting the nominal prefixes and affixes).

Inf. abs. קָטוּל *to kill* (admitting no prefix and affix).

3. *The Participle.*

<i>Act. Part. m.</i>	קוֹטֵל or קָטַל	<i>pl.</i>	קוֹטְלִים <i>killing</i>
<i>f.</i>	קוֹטֶלֶת or קָטְלָה	<i>pl.</i>	קוֹטְלוֹת "
<i>Pass. Part. m.</i>	קָטוּל	<i>pl.</i>	קָטוּלִים <i>killed</i>
<i>f.</i>	קָטוּלָה		&c.

Uses of the Imperfect. The Impf. expresses:

- a) The Present, *he kills* (especially of general truths).
- b) The Imperfect, *he killed* (particularly of repeated past acts).
- c) The Future, *he will kill*.
- d) The Potential, *he may or can kill, might, could, would &c. kill* (See § 46).

Rem. a. The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations וֹ and יֹ— are probably worn down from וֹן— and יֹן—. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination יֹן— has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* וֹן— occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. b. The imper. is the impf. stripped of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. c. The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָלַק לִקְפֹּר

He would not keep לֹא אָבָה שָׁמֵר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. ל *to*.

to judge שָׁפַט	to bury קָבַר	to watch שָׁמַר	to eat אָכַל
a judge <i>part.</i> שֹׁפֵט	grave קֶבֶר	watchman <i>part.</i> שֹׁמֵר	food אֹכֶל
to buy שָׁבַר	to steal גָּנַב	to pursue דָּרַךְ	to cut כָּתַת
dead מָת	lord, husband, Baal בָּעַל		

EXERCISE. TRANSLATE AND PARSE.

אֶשְׁמֵר, לְשָׁמֵר, שָׁמַרְתִּי, שָׁמַר, תִּשְׁמְרוּ, יִשְׁמְרוּ, נִשְׁמַר, בְּנִיבִים,
בְּנֵיב, תִּפְקְדוּ, תִּזְכְּרוּ, זָכַר, פָּרַחְתִּים, דָּרַשְׁתִּי, רִמְשַׁחְתִּי, תִּשְׁמְרֶנָּה:

לא תגב: 2 לא תשמרי את משפחתם: 3 אהבתי נקרות עדים
מדהגרי: 4 רדפי אתיריו: 5 אמרתי לשמר וברדה: 6 משלי
העם הזה: 7 מי יושן בדר יהיה: הולך תמים ופעל צדק
דבר אמת בלבבו: לא רגל על לשוני ותחפה לא נשא על קרבו:
8 בא יוסף מארץ מצרים לקבר את עקב: 9 קברו את נבלת
הגביר הנזן בקבר אשר איש האלדים קברו שם: 10 ירדו בני
יעקב מצרימה לטבראכל: 11 ועתה קבץ אלי את כל ישראל
אלהר הפרמל ואת נביא העל ונביא האשרה ארבע מאות
אלי שלח יאזבל: 12 ידבורה אשה נביאה היא שפטה את
ישראל בעת ההיא: ודא יושבת תחת האר דבורה בדר אפרים:
13 אמר אלדים אל אבימלק בחלום הלילה הנה אהה מח
על האשה אשר לקחת ודא בעלת בעל:

¹ Joseph. ² Egypt. ³ See § 10.4. ⁴ Jezebel. ⁵ Deborah. ⁶ Abimelech.

I will pursue after her. I promised (said) to pursue after them.
Pursue after me. He set the stars in the firmament of the heavens
to rule over the night. Jehovah will judge this people. A city
shedding blood like water. In that day I will pour out my spirit
upon all flesh. Keep this man. Ye shall keep your hearts from
all ill. We have left off counting. They left off counting the pro-
verbs of his lips for they were as the sand which is upon the shore
of the sea. His commandments and his words will we keep. His
children (sons) will keep his covenant. Hands shedding¹ blood.
But I would seek unto God. He came to shed blood. We will
burn your city with (in the) fire. Bury my corpse in the grave
where² the prophets are buried (part.).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *a ē ō*,
a taking the place of *ā* (§ 6 Rem. c). Verbs are named

¹ Verbs and adj. having no dual use the plural with a dual noun.

² See Vocab. under "who".

according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full*, *to thirst*, *to fear*, *to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *d* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטֹל; the Perf. not in *d* (Stative verb) gives the Impf. in *d*, יִקְבֹּד, קָבַד.

Formation of Imper. and Inf. Cons. The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *d* in Stative verbs. But see Rem. *d*.

Form of the Participle. The Active verb has the Part. of the form קָטֵל; the Part. of the Stative verb is the same as the Perfect, קָבֵד *drawing near*.

✓ Rem. *a*. The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great*, *little*, *smooth*, *deep*, *short*, *old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn*, *rejoice*, *hate*, *hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die*, *approach*, *wear* (clothes), *hew wood* &c.

✓ Rem. *b*. Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *ā*.

Rem. *c*. The *ō* verbs retain the *ō* throughout the perfect; in 2nd plur. *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d*. The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב *to lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.

The vowel ē is sharpened to ā in the pretonic syllable.

From both types of the Inf. Cons. a *fem.* has been formed, viz. קטלה (*qotlāh*) from קטל, and קטלה (*qitlāh*) from קטל. Both forms are mostly used by Stative verbs. Gen. 24. 36, Deut. 11. 22. Comp. §§ 29, 31.¹

		To be great become great to be able to be sweet	} גדל יכל סחק		
to be holy	קדש	to fear	ירא	to be little	קטן
holy	קדוש	fearing	"	little	"
to be old	זקן	to draw near	קרב	to hear	שמע
to be just	צדק	to learn	למד	to be hungry	רעב
I am old זקנתי		I know ידעתי		I am able יכלתי	

Rule. In Stative verbs the Perfect usually corresponds to the English *Present*. (See § 46.)

EXERCISE: PARSE AND TRANSLATE.

יָעֲפִי, תִּשְׁפֹּלֶהָ, קָטַנְתִּי, תִּקְרַב, יִכְלֶה, יִכְלֶהָם, אֲשַׁכֵּל, לִבִּי, נִכְבֵּד, תִּכְבֹּד, אֲגַדֵּל, רָעַב; כְּפִי־רִים רָעַב: 2 לֹא יִכְלֶה לְסַפֵּר הַפְּרִכִּים: 3 יִגְדֵּל שָׁם יְהוּדָה עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת־כָּל־דִּבְרֵיהֶם אֲשֶׁר אָמַר רִבְרִי אֵלָיו;

¹ It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative (Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqṭōl* (*yaqṭul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1st Gutt., *ʿAyin Vav*, and *ʿAyin Doubled*. The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קטל, like the Perf., and many of the adj. of this form may be Participles. The Part. *qōṭel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עָתָה יִדְעָתִי כִּי יֵרָא אֱלֹהִים אֵתָּה: 6 יְהוָה אֱלֹהֶיךָ בְּדַלְתָּ מֵאֵד
הוֹד יְהוָה לִבְשָׁתִּי: 7 זָכַר צַדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקַב:
8 קְרֹב אֵתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֲמַת תִּקְרַב רַנְּתִי לְפָנֶיךָ: 9 לֵעַת
וְקִנְיָת יִשְׁלַמָּה לֹא דָהָה לִבְבוֹ שָׁלֵם עַם־יְהוָה אֱלֹהֶיךָ בְּלִבָּב דָּרִיד:
10 יִקְרָא הַמֶּלֶךְ בְּסֶשֶׁר הַתּוֹרָה בְּלִימֵי חַיִּיו לְמַעַן יִלְמַד לִירְאָה
אֶת־יְהוָה אֱלֹהֶיךָ: 12 קְדוֹשׁ אֵתָּה יְהוָה אֱלֹהֵי כָל־אָרֶץ לֹא
יִצְדֹק לְפָנֶיךָ כָּל־בָּשָׂר:

¹ Solomon.

I cannot draw near. I will be great. Draw near. The young-
lions shall be hungry (*pause*). The God who made the heavens
and the earth I *am* fearing. Ye cannot keep my statutes with (in)
all your heart. Thou art little. Hear in order that thou mayest
learn to fear the Lord thy God. They are not able to pursue.
I am bereaved. I know that thou shalt reign. How should man
be just with God! I am sated-with burnt-offerings and the blood
of oxen I do not desire; cease to draw near before me for your
hands are full of blood (*pl.*). How great art thou O Lord! very
deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the
action simply, there are certain modifications of it which
indicate the relation of the action to the speaker's will or
feelings. The speaker may throw his own feeling into the
word in two ways, either by a sharp, hasty utterance of it,
thus expressing peremptory *wish*; or on the contrary by a
lengthening out of the word, giving expression to the
direction of the mind or action. The short form that arises
in the first way is called the *Jussive*; the other or lengthened
form has been named the *Cohortative*.¹

1) *The Jussive*. The Jussive arises through a contraction
of the last syll. of the impf.; but as in the regular verb

¹ Both the Jussive and Cohortative are comprehended by Ewald
under the name *Voluntative*; for Cohortative Böttcher prefers to use the
term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses a *command*, as הַרְג *let him kill*; or, less strongly, an *entreaty*, *request* &c.—*may he kill*; or, with a negative, a *dissuasion*, as אַל תִּהַרְג *do not (ye) kill*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses a *desire* or *intention*, as הָרַגְנִי *let me kill, I will kill*.

2. *The Emphatic Imperative*. The same termination *āh* is added to the imper. 2. m. s. to give it emphasis, as הָרַגְךָ *Oh kill!*

Rem. a. The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. a), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 8. 2 b). The only *formal* effect, therefore, of the Jussive (except in verbs הָרַג § 45) was to change the vowels *i* and *e* in 2nd and 3rd sing. impf. into *ē* and *ō*.

Rem. b. The Emph. Imper. has two forms הָרַגְךָ and הָרַגְלָךְ (*qoṣlāh*, *qiṭlāh*, *half open*, § 21, Rem. b). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive*. The conjunction *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the *impf.* into the meaning of the *perf.* and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹל and *he killed*; וַיִּמָּוֶת and *I killed*.

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. *a* above), as וַיֹּאמֶר and *he said*.

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav Copulative* (§ 15), as וַיִּקְטֹל and *he will kill*; וַיִּמָּוֶת and *ye will kill*.

b) The Tone is usually thrown forward from the *penult* to the *last syll.*, as וַיִּקְטֹלָהּ and *thou shalt kill*.

On usage of *vav conv.* see particularly the *note* p. 63.

Rem. *a*. As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.¹

Rem. *b*. The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of *Perf.*, but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

to grow up	וַיִּגְדַּל <i>st.</i>	to be angry	וַיִּזְעַף	to sell	וַיִּמָּכֶר	to burn	וַיִּשְׂרֹף
to expire	וַיִּפְּנוּ <i>st.</i>	to take (capture)	וַיִּלְכְּדוּ	to be sated	וַיִּשְׂבֵּעוּ <i>st.</i>	to visit	וַיִּבְרַח
to	ל	to me	לִי	sign of acc.	אֵת	me	אֵתִי

¹ This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

² See Table § 49.

Keep thou	שָׁמְרָה, שָׁמְרִי	Do not keep	אַל-תִּשְׁמֹר
he will keep	יִשְׁמֹר	he will not keep	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	let him not keep	אַל־יִשְׁמֹר
I will keep	אֲשָׁמֵר	let me keep	אֲשָׁמְרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קָרַב וְאֲשַׁמְרָה
Draw near that he may judge קָרַב וְיִשְׁמֹר

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

- a) He found the place and lay down מָצָא הַמָּקוֹם וַיִּשְׁכַּב
b) " and did not lie down בָּ " וְלֹא שָׁכַב
c) he will find the place and lie down יִמְצָא הַמָּקוֹם וְיִשְׁכַּב
d) " and will not lie down בָּ " וְלֹא יִשְׁכַּב
e) and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d e*. Again, the expression must stand *at the head* of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. {The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; *vav conv. impf.* is the usual narrative past tense, and *vav conv. perf.* the usual expression of *and* with *fut.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*¹

EXERCISE. TRANSLATE.

אֲשָׁמְרָה תוֹרְתְךָ תָּמִיד: 2 נִכְרְתָה בְּרִית אֱלִי וְאִתָּה וְהָיָה לִי
יְרֵי וּבִינָה: 3 אָמַר אֲבֹתָם אֶל־בְּנֵי יִצְחָק מִכְּרוּ לִי קֶבֶר וְאֶקְבְּרָה

¹ Heth.

¹ The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מִיָּד מִלִּפְנֵי: 4 אֶל־תִּקְצַף יְהוָה עַד־מָאד: 5 אֶל־תִּקְרַב הָלוֹם
 בִּי הַמָּקוֹם אֲדַמָּה קָדֵשׁ הוּא: 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה בְּיָוִם
 אֲדַבְרְתִּיךָ לִי הַיּוֹמָר לֹא אֲדַבְרְתִּי: 7 אָמַר יְהוָה הֵן תֵּאָדָם
 הָיָה בְּאַלְדִּים יָדַע טוֹב² וַיִּרְעַע וַעֲבָדָה פֶּן־יִשְׁלַח יְהוָה וְלָקַח מֵעֵץ
 הַחַיִּים וְאָכַל³ יָחִיד לְעוֹלָם: 8 וַתִּמָּם בָּבְרוּ מָאֵד מָאֵד עַל־דְּאֲרָךְ
 וַיִּגְרַע בְּלִפְשׁוֹ הַרְמֵשׁ עַל־דְּאֲרָךְ בְּעוֹתָ וּבִבְרִיחָהּ וְכָל הָאָדָם:
 9 וַיְהִי בָּעָם בִּפְתָן וַיִּשְׁקָחָתִי עָלָיו מַעֲלָלָיו: וְאָכַלוּ וְלֹא יִשְׁבְּעוּ בִּי
 אֲתִידוּהוּ עֲזוּבִי לְשֹׁמֵר:

¹ See § 8. 1. ² Conj. *vav* in *pretone* § 15. 1 d. ³ Impf. of שלח.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer O Lord! Let us draw near unto the Lord that he may judge between us.† Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it¹ with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mō'ab. And thou shalt keep his law continually. And I remembered his words. ✕

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'al	פָּעַל	פִּעֵל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פָּעַל	הִפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעַל	—
				קָשַׁל	קָשַׁל	הִקְשִׁיל
				—	קָשַׁל	הִקְשַׁל
				נִקְשַׁל	הִתְקַשַּׁל	—

¹ אָת with suffix § 49.

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word **קָטַל** *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pā'al* is *Pī'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pī'ēl*; instead of saying *caus. act.* we say *Hip'h'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of **קָטַל** as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the intensive, are obscured; hence the word **קָטַל** (though poetical and defective), is generally used in modern grammars.¹

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. "Extensive" or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write כָּתַב	to be great גָּדַל	to be heavy כָּבֵד	to steal גָּנַב
to rule מָשַׁל	to pursue אָדָּרַךְ	to govern מָלַךְ	to visit בָּקַד
to sell מָכַר	to take לָכַד	to speak דָּבַר	be holy קָדַשׁ

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infn.*, but appears entire in the *impf.* and parts connected.

¹ The learner must not use **קָטַל** in Prose composition for "kill". The word is rare in Heb. and in use only in Poetry.

perf. נָקַט *part.* נֶקֶט *infin. abs.* נִקְטַל and (הִנָּקַט) הִקְטַל
infin. cons. and *imperat.* (הִנָּקַט) הִקְטַל
imperf יִקְטַל (= הִקְטַל = הִנָּקַט)

In meaning the Niph'al is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*.

Rem. a. The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *i*, particularly in the fem. and in pause, וַיִּנָּקַט Gen. 31. 8; 10. 9, Ex. 31. 17.

Rem. b. *Infin. abs.* נִקְטַל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 2^a; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

✓ *Rem. c.* With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa* = non fit, or fieri potest. The reflex. sense may pass into the *middle*, as נִשְׁאַל *to beg*, or *reciprocal*, as נִשְׁטַם *to litigate*.

to be full מָלֵא	to wean נָמַל	to hide oneself	N. סָתַר.
to be filled Niph.	to be weaned Niph.	to be hidden	
to drive out נָשַׁר	to fight לָחָם	to escape	N. מָלַם.
to repent נָחַם	to be corrupted שָׁחַת	flood	מָבּוּל
wicked רָשָׁע	violence חָמָס	arm	זֶרֶע.

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפַּט, נִפְקְדָהּ, אֶשְׁבֵּר, נִכְתְּבוּ, הִשְׁפַּטְהוּ, לְהַפְלִיט, יִשְׁקַל,
 וְהַלְחִים, בְּלִחְמִית, וְהִזְכִּירָהּ:

הִשְׁפַּטְתִּים לֹא יִכְתְּבוּ בְּסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבַּר וְנִחְנְנוּ בְּמִלְטָנוּ:
 3 וְהִשְׁחִיחַ הָאָרֶץ לִפְנֵי אֱלֹדִים וְהַפְלִיא הָאָרֶץ חָמָס: 4 שִׁפָּה דָם
 הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּה: 5 וְהִגְדֵּל דְּהִילָד וְהִפְלִיט: 6 נִגְרָשְׁתָּהּ
 דַּיּוּם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אֶסְתֵּר: 7 וְהִפָּחִם יְהוָה בִּי עֲשֹׂה

אֶחָדָהָאֵם בָּאֶרֶץ: 8 לֹא יִבְרַח עוֹד כָּל-בָּשָׂר מִיַּד הַמַּבּוּל: 9 בֹּא
וְהָאֵב אֶל-דִּדְעִיר וְלֹא יִלֵּל לְהוֹלֵחַם עָלֶיהָ: X

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. X (Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.¹ Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.)

¹ From before him.

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., PĒL &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pēl.* Pēl is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*; or it implies that the action of the verb is done *by many* or *to many*. Sometimes when the Qal is intransitive the Pēl becomes causative, as לָמַד *to learn*, לָמַד *to teach*.

2. *Pu'al.* Pu'al is the proper *passive* of Pēl in its various senses.

3. *Hithpa'el.* The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pēl, as הִתְקַטַּל, הִתְקַטַּל.

When the syllable *hith* precedes the sibilants ש, ש, ש the ת changes places with the sibilant, as הִתְשַׁבַּר for הִשְׁתַּבַּר; with צ the ת further becomes ש, as הִתְשַׁצַּק from הִצַּק.

With unsibilant dentals the ת is assimilated, as הִתְשַׁבַּר for הִשְׁתַּבַּר.

In meaning Hith. is properly reflexive of Pī'ēl, as *שָׁפַח* to sanctify, *שָׁפַח־נֶפֶשׁ* to sanctify oneself; but it very often implies that one *shews himself as*, or *gives himself out as* performing the action of the simple verb.

Rem. a. The *i* in first syll. of Pī'ēl is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, *דִּבֶּרְךָ* Jud. 1. 7. In a very few verbs *e* (*s'ghol*) appears in perf., *דִּבֶּרְךָ* to speak, *דִּבְּרָה* wash, *דִּבְּרָה* atone.

The infin. abs. is generally of form *pā'ēl* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. fem. Lev. 26. 18, Is. 6. 13, Ex. 16. 52.—With *vav* conversive Pī'ēl is pointed *לְפָעַל* § 11. Rem. a, no *Dag.* in *Yod*. Cf. § 7, 4, Note a.

Denominatives are often formed in the Pī'ēl, as *דָּפַק* dust, *דָּפַק* to cast dust.

Many verbs are found in Pī'ēl of which the Qal does not occur.

In *Pa.* *o* may appear for *u*, Ex. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part. Pa.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ex. 26. 17 is perf.).

Rem. b. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'ēl less commonly has the passive sense. It has even a pass. of its own in a few cases. Naturally it has reflexive sense, Gen. 42. 1.

As in Pī'ēl the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. c. Other forms of intensive. Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pī'ēl* (*pī'al*), *pū'al*, *qī'al*, *qu'al*, as *שָׁקַט* to be quiet, Jer. 48. 11, Job 8. 18; pass. *שָׁקַט* 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ex. 26. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *p'āl'al*, *q'āl'al*, as *פָּקַדְךָ* to palpitate, pass. *פָּקַדְךָ* to be much inflamed. Ps. 45. 3, § 44.

3) In some stems as *'Ayin Vav* and *Double 'Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pīlpe*: as *פָּלַח* fly, *פָּלַח* flutter, *פָּלַח* roll, *פָּלַח* whirl, *פָּלַח* sustain, pass. *פָּלַח* (*kolkal*) from *פָּלַח*, comp. *click-clack*, *dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pī'ēl in the method of inflection, e. g. *פָּרַשׁ* to spread, Job 26. 9, *פָּרַשׁ* to consume. Pass. *פָּרַשׁ* Job 33. 25. Ex. 16. 14. Others in *hiph*. Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *ā=ô* § 2, *Pō'ēl*, pass. *Pō'al*. The proper force of this form is *conative*, *qōfēl* to attempt

to kill. The form is rare in the regular verb, but is often used instead of *Pi'el* in verbs 'Ain doubled § 42. Exx. are שָׁחַט to strike root, Is. 40. 24, שָׁחַט to contend in judgment, Job 2. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 62. 4 as *Ps.* in *o*).

to break	שָׁבַר to break in pieces	שָׁבַר to speak	דָּבַר
to count	סָפַר to recount, tell,	סָפַר to seek	בָּקַשׁ
to be holy	קָדַשׁ to sanctify	Pi. to sanctify oneself	Hithp.
to be heavy	כָּבַד to honour, harden,	Pi. to get honour	Hithp.
to be great, grow	גָּדַל to bring up, magnify	Pi. to magnify oneself	Hithp.
to go	הָלַךְ to walk	Hithp. to hide oneself	חָבַא } Hithp. סָתַר
no, none	אֵין except	אָמַר to rebel	קָשָׁה

EXERCISE. TRANSLATE.

שָׁמַעוּ שְׁמַיִם כִּי יְהוָה דִּבֶּר בְּנִים גְּדֻלָּתִי וְהֵם שָׁמְעוּ בִּי: 2 וְלָמַדְהוּ
הַבְּבוּדִי אֶת־לִבְבָכֶם כַּאֲשֶׁר כָּבֹדוֹ מִצִּירִים: 1 וַיִּפְרָעָה אֶת־לִבְבָהּ:
3 הַשְׁמַיִם מִסְפָּרִים כָּבֹד אֱלֹהִים: 4 זָכְרוּ אֲדֹמוֹת הַשִּׁבְחָה לְקֹדֶשׁ
אֲתָנוּ: 5 אֲדֹתֵי־אֱלֹהִים: 2 וְהִתְהַלֵּךְ־נָנוּ: 6 וַיִּשְׁמָעוּ אֶת־קוֹל יְהוָה:
מִתְהַלֵּךְ בִּבְנֵן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם: 3 וַאֲשֶׁתּוֹ מִפְּנֵי יְהוָה:
7 וְלֹא־רָץ לֹא יָסַפֵּר לָדָם אֲשֶׁר שָׁפָה בָּהּ כִּי אִם בְּדָם שִׁפְכָהּ:
8 מִדֶּדְדִּבֶּר וּמִדֶּד־נִצְמַדָּק: 9 הָאֲבִירֹנִים מִבְּקָשִׁים מִים וְאֵין:

¹ Pharaoh. ² See § 10. 4. ³ See אָשָׁה in Vocab. ⁴ See note a) p. 12.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, HIPH'IL, HOPH'AL.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, *הִפְסִיל*.

Rule for inflection. The final *i* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf. and generally *ē* after the perf. *imp. imp. ut fin. perf.*

In meaning Hiph. is causative of Qal, as *הִפְקֵד* to oversee, *הִפְקִיד* to make one oversee, to entrust to.

2. *Hoph'al*. The Hoph. is passive of the Hiph. in its various senses.

Rem. a. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *i* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 29. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 8. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in imp. 1 Sam. 17. 47.

Rem. b. The Jussive. The Jussive is *הִפְסִיל*, and with *vav conv.* *וַיִּפְסִיל*; in 1 sing. the *i* generally remains, Am. 3. 9. The Cohort. is *הִפְסִילָה*. The long imperat. is *הִפְסִילָה*.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. c. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have '(t=sh=s=h=').

to be king, rule	מָלַךְ	to make king	Hiph.	to cast	שָׁלַךְ Hiph.
to be just	צָדַק	to justify	Hiph.	to destroy	שָׁמַד Hiph.
to dwell	שָׁכַן	to place	Hiph.	to divide	בָּרַל Hiph.
to remember	זָכַר	to commemorate	Hiph.	there is	יֵשׁ

<i>he will hide his face</i>	יִסְתֵּיר פָּנָיו
<i>may he hide his face</i>	" יִסְתֵּיר
<i>and he hid his face</i>	" וַיִּסְתֵּיר
<i>hide thy face</i>	הִסְתֵּיר, הִסְתִּירָה פָּנֶיךָ
<i>hide not thy face</i>	" אַל תִּסְתֵּיר
<i>let me hide my face</i>	אִסְתִּירָה פָּנַי
<i>he will hide his face</i>	הִסְתֵּיר יִסְתֵּיר פָּנָיו

Rule. The *inf. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.¹

EXERCISE. TRANSLATE.

אֵתָהּ הַמִּלְכָּה אֶתִּי תָחַת הָהָר אָבִי: 2 הָיָה פָּנַי בָּעֵם הַזֶּה
וְהִשְׁמַדְתִּי אֹתָם מִעַל-פָּנַי הַיָּמָּה: 3 וַיִּשְׁפֹּן אֱלֹהִים לְפָנַי בָּן
עֵדֶן אֲדֹנָיִם לְשֹׁמֵר הָהָר עַץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹדָה
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאֶנְכִּי
הֶסֶתֶר אֲסִתֵּר פָּנַי בְּיוֹם נִהְיָה 6 הָיָה רֹאשׁוֹ מִשְׁלָה אֶלֶף
בְּעַד נִהְיָה: 7 וַיִּשְׁלַח וַיִּקְרָא ^{sum} אֲדֹנָיִם בְּמִלְכֵי אֹהֵל עַל-
יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מְבַדִּיל בֵּין מַיִם לְמַיִם: 9 אֶל-נָא
חֲסִתֶּר אֲדִפְנֶיהָ מִהֶעֶם הָיָה: ^{hade}

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it² from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over³ the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it² and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R'ûbên said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôseph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

¹ When the *inf. abs.* follows force seems given not to the predication of the action, but to the action predicated.

² אֵת *sufl.* § 49.

³ בָּעַד.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטִיל
<i>imperf.</i>	יִקְטֹל	יִקְטָל	יִקְטֹל	יִקְטָל	יִתְקַטֵּל	יִקְטִיל	יִקְטָל
<i>imper.</i>	קַטֵּל	הִקְטֵל	קַטֵּל		הִתְקַטֵּל	הִקְטֵל	
<i>inf. cons.</i>	קָטֹל	הִקְטֹל	קָטֹל	קָטֹל	הִתְקַטֹּל	הִקְטֹל	הִקְטֹל
<i>inf. abs.</i>	קָטֹל	הִקְטֹל	קָטֹל	קָטֹל		הִקְטֹל	הִקְטֹל
<i>part. act.</i>	קָטֹל		קָטֹל		הִתְקַטֵּל	הִקְטֵל	
<i>part. pass.</i>	קָטֹל	נִקְטָל		קָטֹל		הִקְטֵל	הִקְטָל

important:

1. The names Niph'al, Pi'el &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *i* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. ends like the perf. after Niph.; and in Niph. it ends in *ē*.¹

To this rule that the imperf. imper. and infin. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. a § 26 on infin. abs. Pi'el.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal sh'va. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

¹ Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as נַיִם *valley*, נָרַד *nard*, נֶפֶץ *truth*. But there was, as in other languages,¹ a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (š'ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult*. The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e*. The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *q̄tal*, *q̄til*, *q̄tol*, under the tone *q̄tal q̄tāl q̄tōl*, קֵטַל קֵטֵל קֵטֹל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive š'ghol the words are often called *šegholates*, and according to the class of their primary short vowel *a i o*, *šegholates of first, second or third class*.

From the presence of weak letters the š'ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult*.

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qaṭl*, *qiṭl*, *qoṭl*.

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *q̄'ālīm*, *q̄'ālōth*, as if from the form *q̄tal*. When the pretonic *ā* becomes lost, the primary vowel is resumed, *qaṭlē*. *qiṭlē* &c.

¹ Comp. alarm and alarum; Gaelic tarbh=tárbh, Dutch Delft=Dé-left &c.

	A class.	I class.	U class.
<i>abs. sing.</i>	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
<i>cons.</i>	"	"	"
<i>light suff.</i>	מֶלְכִי	סִפְרִי	בִּקְרִי
<i>heavy suff.</i>	מֶלְכְּכֶם	סִפְרְכֶם	בִּקְרַכֶּם
<i>abs. du.</i>	מֶלְכִּים	סִפְרִים	בִּקְרִים
<i>cons. du.</i>	מֶלְכֵי	"	"
<i>abs. pl.</i>	מֶלְכִּים	סִפְרִים	בִּקְרִים
<i>cons. pl.</i>	מֶלְכֵי	סִפְרֵי	בִּקְרֵי
<i>light suff.</i>	מֶלְכִי	סִפְרִי	בִּקְרִי
<i>abs. sing. fem.</i>	מַלְכָּה	סִפְרָה	בִּקְרָה
<i>suff.</i>	מֶלְכָּתִי	"	"
<i>abs. plur.</i>	מַלְכוֹת	סִפְרוֹת	בִּקְרוֹת
<i>suff.</i>	מֶלְכוֹתֵי	"	"
<i>cons. pl.</i>	מַלְכוֹת	סִפְרוֹת	בִּקְרוֹת

2. *Feminines with ʔegholate ending.* According to Rem. b. § 16 the *fem.* is many times made by simply appending *t* to the *mas.* This is most easily done when the *mas.* ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the *mas.* to their corresponding short, except that even *ē* becomes *a*; in this way terminational forms arise like *qat! qit! qot!*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

<i>mas.</i>	קָטַל (מִקְטָל)	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
<i>fem.</i>	קָטְלָה (מִקְטָלָה)	קָטְלָה	קָטְלָה	קָטְלָה	קָטְלָה	קָטְלָה	קָטְלָה
	or (מִקְטָלָה)	(קָטַלָּה)	(קָטַלָּה)	(קָטַלָּה)	(קָטַלָּה)	(קָטַלָּה)	(קָטַלָּה)
<i>abs., cons.</i>	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<i>suff.</i>	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
<i>plur.</i>	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
<i>cons.</i>	קָטַלְתֶּם	"	"	"	"	"	"

1. Many of these words have the *fem.* of the more ordinary form, and this is generally used in the absolute.

2. The ʔegholate form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the *segholate* form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. a. By § 22. Note *segholates* of 1st class, having the *a* sound, are from transitive verbs, and those with *i* or *o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qatal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. b. For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. c. Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 a. The du., however, sometimes has pretonic *ā* like the plur.

Rem. d. The word *n'hosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	צֶדֶק	valley	בִּקְעָה	ear	אָזֶן
knee	בִּרְךָ	image	צֵלֶם	foot	רֶגֶל	greatness	גָּדֹל
boy	יָלֵד	thrashing floor	גֶּרֶן	midst	תְּקֵרֶב	vow	נֶדֶר
girl	יָלֵדָה	vineyard	כֶּתֶם	silver	כֶּסֶף	wisdom	חֵכְמָה
soul	נֶפֶשׁ	f. memory	זֵכֶר	ransom	כֶּפֶר	tribe	שִׁבְטָה
food	אֲכֻלָּה	horn	קֶרֶן	holiness	קִדְּשׁ	mantle	אֲדָרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מִינְגֵּת	maid	שִׁמְוֹנָה
a holy hill		הַר קֹדֶשׁ	my holy hill		הַר קֹדֶשׁ מִי		
an idol of silver		אֱלִיל כֶּסֶף	my idol of silver		אֱלִיל כֶּסֶף מִי		
his weapons of warfare		בָּלִי מִלְחָמָה					

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. X My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set¹ my king upon Zion² my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against³ the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard. ✕

Her mantle. Her mistress. His kingdom is an everlasting kingdom (*k.* of eternity). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare. ✕

¹ יָרָא. ² יִירָא. ³ א.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, *qôṭēl*, probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part. Qal*; and the declension comprises all words, whether participles or nouns, ending in *ē* (*çere*) with a vowel unchangeable (by nature or position) in the place of the pre-tone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i*; *i* particularly with *labials*.

<i>abs.</i>	קָמַל	מִקְמָל	מִקְל	מִקְפָּד	שָׁם
<i>cons.</i>	קָמַל	מִקְמָל	מִקְל	מִקְפָּד	שָׁם
<i>vocalic suff.</i>	קָמַלִי	מִקְמָלִי	מִקְלִי	מִקְפָּדִי	שָׁמִי
<i>conson. suff.</i>	קָמַלְךָ	מִקְמָלְךָ	מִקְלְךָ		שָׁמְךָ

2. A few monosyllabic words in \bar{e} attach themselves to this declension, the chief being בֶּן *son*, and שָׁם *name*, which are irregular in the plural.

Bem. Words of the participial form retain \bar{e} in cons., and generally other words. Those of forms *mispēd*, *marbēc* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מִרְבֵּץ. In gutt. forms *qofalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i*— \bar{a} , as מִשְׁפָּט *judgment*, and *a*— \bar{e} , as מִרְבֵּץ *stall*. The words express:

- 1) The *place* where the action is done, as מִרְבֵּץ *stall*, from רָבַץ *to lie*;
- 2) the *instrument* with which it is done, as מִקְפָּת *key* from פָּתַח *to open*;
- 3) or more generally any embodiment of the action, as מִלְקוֹחַ *plunder*, from לָקַח *to take*.

WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִקְפָּד	judgment	מִשְׁפָּט	stall	מִרְבֵּץ	plunder	מִלְקוֹחַ
child	עוֹלָל	child	עוֹלָל	key	מִקְפָּת	fork	מִזְלָג
one who curses	מִקְלָל	frog	צְפַרְדֵּי	dumb	אֵילִם	blind	עֵר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This ~~is~~ my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither¹ ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

¹ See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הקטיל	INFIN. CONS.	הקטלת
1. s. c.	הקטילני	הקטיל (subj.) הקטילני (obj.)	הקטילתני <i>מלך יי</i>
2. s. m.	הקטילך	הקטילך (sub. and obj.)	—
" f.	הקטילך—לך	"	—
3. s. m.	הקטילו	"	הקטילתו <i>הוא יי</i>
" f.	הקטילה	"	הקטילתה <i>היא יי</i>
1. pl. c.	הקטילנו	הקטילנו	הקטילתנו <i>אנחנו יי</i>
2. pl. m.	הקטילכם	&c.	—
" f.	הקטילכן	as noun	—
3. pl. m.	הקטילם	&c., mostly as the noun	הקטילתם
" f.	הקטילן		הקטילתן
IMPERF.	יקטיל	IMPER. AS IMPF.	יקטילו
1. s. c.	יקטילני	הקטילני	יקטילוני
2. s. m.	יקטילך—לך	—	יקטילוך
" f.	יקטילך	—	יקטילוך
3. s. m.	יקטילהו—לנו	הקטילהו	יקטילהו <i>מלך יי</i>
" f.	יקטילה—לנה	הקטילה	יקטילה
1. pl. c.	יקטילנו	הקטילנו	—
2. pl. m.	יקטילכם	—	—
" f.	יקטילכן	—	—
3. pl. m.	יקטילם	הקטילם	יקטילום
" f.	יקטילן	הקטילן	יקטילון

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self*, must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *th*, and 2 mas. pl. *tem* becomes *tum*, (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni*, *ka*, *k*, *v*, *hu*, *ha*, *nu*, *kem*, *ken*, *m*, *n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere *sh^{va}*, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun*.

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension*, preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *a* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension*, the form *q^ṭōl* being a *ṣegholate* of *third class*. (The imper. of the form *לִּפּוֹ* follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *ni nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu*, *ennu ennah*, *ekka* (for *enhu*, *enha*, *enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ekh*; comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 pl. m. *hū-*, Ex. 15. 10; 23. 31. Once 3 s. m. *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 pl. m. in *hū-*, Ex. 15. 7, 9 &c., Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 26. 3; 49. 25; of *ennu* Gen. 9. 5; 28. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 22. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in *hū-* is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 pl. fem. assume with suff. the form of 2 pl. m., Jer. 2. 19.

Rem. *c*. The infin. cons. uses the verbal suff. of 1 p. s. to denote the object, *me*; but in the other persons the nominal suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the noun, though in the singular of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *q^oolkha* instead of *qotⁱkhā*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָטַל is inflected קָטַלְתִּי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

when he kept קָשַׁר

before he kept me

before the man kept me

when I kept the man קָשַׁרְתִּי אֶת הָאִישׁ

until I keep the man

עד קָשַׁרְתִּי

when the man kept קָשַׁר הָאִישׁ

לְקַנִּי קָשַׁר אֹתִי

לְקַנִּי קָשַׁר הָאִישׁ אֹתִי

כָּאֲשֶׁר קָשַׁרְתִּי

עד אֲשֶׁר קָשַׁר

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters א ה ח ע ר ך ן י ן. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *Ayin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus נלה is a *Lamed He*, but הלך a *Pe Gutt.*, מנא a *Lam. Aleph*, but אמף a *Pe Gutt.* In a few verbs *Aleph* quiesces when first radical, as in אמר, these are called *Pe Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like נלל whose second and third letters are the same is called a *Double Ayin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, בך,
עבר, שקל, נחה, נחם, נקת, רעע, קלל, בוא, סבב, קרע, דרע,
ידא, ידה:

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *yin-gash* = *yiggash*.

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, יגפּל = יגפּל, היגפּל = היגפּל (*yin-pol* = *yippol*, *hinpl* = *hippl*).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as ש for נש (*gash* for *n^egash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a *segholate* noun having *i* when inflected (§ 29. Rem. a), as נשתי, נשתי.

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *hateph* for simple sh'va vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>niph.</i>	הִקְטַל in gutt.	הִקְטַל and then	הִקְטַל
<i>hiph. perf.</i>	הִקְטַל	"	הִקְטַל
<i>hiph. inf.</i>	הִקְטַל	"	הִקְטַל
<i>hoph.</i>	הִקְטַל	"	הִקְטַל
<i>impf. qal.</i>	יִקְטַל	"	יִקְטַל
	יִקְטַל	"	יִקְטַל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.), הִקְטַל = הִקְטַל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as יִעָמֵד, and *i* in Stative verbs, as יֵאָמֵר. With initial *h* the *i* appears even with impf. in *o*, as יִהְיֶה; but when rapidly pronounced (as at a distance from the tone) the sounds become in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple sh'va at the end of the syllable, as יִהְיֶה *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יִעָמֵד *pl.* יִעָמְדוּ = יִעָמְדוּ, § 6. 2. *d*, *e*, cf. Note p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass	} עבר	to serve	} עבד	to embrace	חבק	to count	חשב
cross		till		to sin	חטא	to be strong	חזק
to withdraw	} רחק	to love	} אהב	to take	אחז		אמץ
refrain		to be wise		חכם	to bind	חבש	אמן Hi.

EXERCISE. TRANSLATE.

וַתַּחַלְמָה חֲלוֹם בְּלִילָהּ אֶחָד אֲנִי יְהוָה: 2 וַיַּעֲזֹב בְּלִ-אֲשֶׁר לוֹ בְּיַד
 יוֹסֵף: 3 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאֵיךְ נַעֲמֵד אֲנַחְנוּ:
 4 וַיִּזְכֹּר אֱלֹדִים אֲדֹנָהּ וַיַּעֲבֵר הִנֵּה גְדוּלָה עַל-דָּאָרְךָ: 5 חֹזֶק
 וְאַמֶּץ בִּי אָמְתָה מִנְחִיל אֲדֹתָעִם הִנֵּה אֲחִידָאָרְךָ אֲשֶׁר נִשְׁבַּעְתִּי
 לְאַבְרָם לָתֵת לָהֶם: 6 וְאַבְרָם וְיֶאֱמִין בִּידְוָה וַיַּחֲשֹׁבְהוּ לוֹ
 צָדָקָה: 7 הִנֵּה-לִנִּי אֲחִידָאָרְךָ הַזֶּה וְאֶל-תַּעֲבֹרְנִי אֲחִידָתְךָ:
 8 שְׁלַחְנִי יְדוּהָ לַחֲבֹשׁ לְנִשְׁבָּרֵי לֵב:

ל' א'

Abraham saw a ram taken by (in) his horns. And (there shall be) mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. X Bil'am said unto the she-ass, Would-there-were¹ a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind² thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua³, and all the days of the elders who prolonged⁴ days after Joshua. And he made to pass his children in the fire.

¹ לוֹ יֵשׁ.² אָמַר.³ יְהוֹשֻׁעַ.⁴ *Hiph.* of אָרַךְ.

§ 35. PE 'ALEPH VERB.

1 *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. *Qal 'Aleph* quiesces in the vowel *o*; in all other respects they are *Pe Gutt.* This *o* is for *a*, יָאָמַר = 'אָ = יָאָמַר.

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפַק *to bake*, and sometimes אָחַז *to take*, and others.

- ✓ Rem. a. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent אָבַד, אָמַר, and he said.
- ✓ Rem. b. In verb *to say* the frequently used form of *infin.* with prep. *to* is contracted (לֵאמֹר =) לֵאמֹר *dicendo saying*.
- Rem. c. By § 8. Rem. b. initial *ℳ* when next the tone readily takes *ḥaṭ. ṣḡhol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper*. The imp. and inf. with prep. have oftenest *ḥaṭ. ṣḡ.*; *infin.* itself perhaps *ḥaṭ. path*.
- Rem. d. In 1st pers. impf. *ℳ* of the root is omitted after the preformative *ℳ*, as אֶמַּר *I will say*, Gen. 24. 33, cf. 32. 5.

The verb אָחַז *to take* usually follows Pe 'Al., and אָהַב *to love*, occasionally, Hos. 11. 1, 14. 5. The *ō* sometimes appears in *niph.* Num. 32. 30, and in *hiph.* Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, *ℳ* is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20. 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *perf.* Pi.)

2. Nouns from Pe Gutt. verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֵם	אָרְצָה	מֵאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cons.</i>	חָכֵם	אָרְצַת	"	"	"	"
<i>plur. abs.</i>	חָכָמִים	"	"	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cons.</i>	חָכְמִי	"	"	עֲבָדִי	עֲגָלִי	חֳדָשִׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed מֵאֲ *maā*.—In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. a). In 3rd class the loss of *ō* leaves *ḥaṭeph gameṭ*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֱלֹהֵיכֶם מִבְּלִעַץ הֶעָן אָבֹל תֵּאָכַל: 2 וַתִּקַּח
הָאִשָּׁה מִפָּרִי הָעֵץ וַתֹּאכַל וַתִּתֵּן בָּם לְאִשְׁתִּי וַיֹּאכְלוּ: 3 וַתֹּאכְלוּ
אֶת־בְּשַׂר בְּנֵיהֶם וְאֶת־בְּשַׂר בְּנוֹתֵיהֶם: 4 קַח־לָהּ מִבְּלִי־מֵאֲכָל
אֲשֶׁר יֵאָכַל וְהָיָה לָהּ וּלְהֶם לְאֲכָלָהּ: 5 אֲלֵנָּה יְהוָה נֹאכְדָה

בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ
 אֶל־הָאִשָּׁה מִדּוּלְקָהּ וְהָאִמֶּר הָאִשָּׁה הִזְזֵת אֶמְרָה אֵלַי תִּתֵּן
 אֶת־בָּקָה וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בָּנִי נֹאכֵל מֶחָר: וַיְבַשֵּׁל אֶת־בָּנִי
 וְנֹאכְלֶנּוּ וַאֲמַר אֲלֵיהֶּם בַּיּוֹם הַהוּא תִּתֵּן אֶת־בָּקָה וְנֹאכְלֶנּוּ וְתִתְּבֹא
 אֶת־בָּקָה:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.¹ It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem² like stones and the cedars he made like the sycamores which are in the plain. ✓

¹ Vav with Cohort. § 23.

² יְרוּשָׁלַם.

§ 36. 'AYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Pi'el, end in *a*; and even other parts may have *a* for *ē*; as שָׁחַט.

2) By 2nd rule the gutt. must have a *ḥaṭeph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *ḥ. pathah*, as שָׁחַטָה.

3) By 4th rule the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag*. from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרַךְ for בִּרְךָ,—and generally before 'Alef; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שָׁחַט, שָׁחַטָה.

Rem. *a*. The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with *ḥ*; usage fluctuates with *y*, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. שָׁחַטְנִי &c., imper. שְׁחַטְלִנִּי, § 31. 4. 1.

Rem. b. In verbs middle ר, as שָׁרַת, בָּרַךְ, נָרַשׁ, the second rad. takes hataf instead of simple sheva, as בָּרַכּוּ. The Pu. of בָּרַךְ does not occur in parts illustrating the peculiarity.

2. Nouns from 'Ayin Gutt. verbs.

	First declension.	Second declension.	Third declension.
<i>sing. abs.</i>	נָהָר	נָעַר פָּתַח פָּעַל רָחַב	בָּתֵּן
<i>cons.</i>	נָהָר	" " "	" "
<i>voc. suff.</i>	נָהָרִי	נָעָרִי פָּתַחִי פָּעַלִי	רָחַבִי בָתְנִי
<i>cons. suff.</i>	"	נָעָרָה " פָּעַלָּה	" "
<i>plur. abs.</i>	נָהָרִים	נָעָרִים " פָּעָלִים	" "
<i>cons.</i>	נָהָרִי	נָעָרִי " פָּעַלִי	" "
	(river)	(lad) (fear) (work) (breadth) (priest)	

In *second declens.* the form נָעַר (i. e. נָעָר) corresponds to the regular מָלַךְ (§ 8. 1); hence there are no *segholates* of 2nd class with middle guttural. The *seghols* appear in two words, לֶחֶם *bread*, and רֶחֶם *womb*. The form נָעָרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple sh'va remains, as נָהָרִי *my fear* &c.

to be clean טוהר	to taste טעם	to bless בָּרַךְ Pi.	to wash רחץ
to slay שחם	to serve שָׁרַת Pi.	to lean נָשַׁן Ni.	to drive נָרַשׁ Pi.
to cry { צעק	to fight לחם Ni.	to choose בָּחַר	to refresh סעד
{ זעק	baal בָּעַל	gate שַׁעַר	

EXERCISE. TRANSLATE.

טוהרני, טעמיו, בָּרַכּוּ, יִשְׁרַת, זַעֲקִי, וַיִּלְחַמוּ, יִסְדּוּ, אֲרֻחָן, רַחֲצִית, אֲרֻחָה, נִבְחַנְהוּ, מִצַּעֲקָ, בַּעֲלִי, שַׁעֲרֵה:
 יִסְדּוּנָא מַעַט מִים וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּשְׁעֲנוּ פִּתְחֵי הַעֵץ: וְאִתְקַח
 פֶּתִילֶחֶם וַיִּסְעֲדוּ לְבַבְהֶם אֲחֵר הַעֲבֵרִי: 2 וַיִּנָּרֶשׁ יְהוָה אֶת־הָאָדָם
 וַיִּשְׁלַחֵהוּ מִבְּרֶעַךְ לַעֲבֹד אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: 3 בְּיוֹם
 הַהוּא תֹאמַרְי לִי אִישִׁי וְלֹא חֲקָרְתִּי לִי עוֹד בַּעֲלִי: 4 וַיִּבְרַכּוּ
 הַפְּתוּחִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יִבְרַכְהוּ יְהוָה וַיִּשְׁמְרֵהוּ וַיֵּשֶׂא יְהוָה
 פָּנָיו אֵלָיו: 5 וַיִּזְעַקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזֹבֵנוּ אֶת־
 אֱלֹהֵינוּ וְנַעֲבֹד אֶת־יְהוָה:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*) Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.¹ And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against² them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

¹ בָּרַךְ, *perf.* ² קָ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that {all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (*path.*), as שָׁלוֹחַ.

2) The long vowels *ē* and *ō* in certain cases may become *pathah*, *ō* does so only in the *impf.* and *imper.* *Qal*, but regularly in these parts, as שָׁלַח, שִׁלַּח.

As to *ē* the practice is:—

In parts naturally long,—*infin. abs.*, *participle*,—the *ē* remains with *path. furt.*, as שָׁלַח.

In parts naturally short,—*imper.*, *jussive*, *infin. cons.*,—it becomes *a*, and generally also in other parts in continuous discourse, as שִׁלַּח, שָׁלַח.

In pause *ē* is resumed.

3) Under the Tone the gutt. retains *sh'va* silent, as שָׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a *furt. path.* slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחְתְּ *shalāhat*.

Rem. Final ל usually has *ō* in *impf.*, except in stative verbs. *Infin. cons.* is usually in *ō*, occasionally in *a*, Num. 20. 3, Is. 58. 9. *Part.* have *a* sometimes in *cons.*, Lev. 11. 7, Is. 42. 5.—With *suff.*, *impf.* שִׁלַּחְתִּי &c., *imper.* שָׁלַחְתִּי, § 31. 4. 1.

2. Nouns from verbs Lam. Guttural.

	First declension.	Second declension.	Third declension.
<i>sing. abs.</i>	שָׁמַח שִׁמְחָה	רָמַח שִׁמְעָה זָרַע	מִזְבֵּחַ
<i>cons.</i>	שָׁמַח שִׁמְחָה	" " "	מִזְבֵּחַ
<i>cons. suff.</i>	שִׁמְחָה שִׁמְחָה שִׁמְחָה	רָמַח שִׁמְעָה זָרַע	מִזְבֵּחַ
<i>plur. abs.</i>	שִׁמְחִים רָשָׁעִים	זָרָעִים " "	מִזְבְּחוֹת
<i>cons.</i>	שִׁמְחִי רָשָׁעִי	זָרָעִי " "	"
	(wicked) (rejoicing)	(seed) (report) (lance)	(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal *sh'va* before the consonantal suffixes *ka* &c. becomes a *hatafeph*.

to send שָׁלַח	to hear שָׁמַע	to be satisfied שָׂבַע	to forget שָׁכַח
to sow זָרַע	to plant נָטַע	to take לָקַח	to halt צָלַע
to rise (shine) זָרַח	to make grow רָשָׁא	<i>Hiph.</i>	to sprout צָמַח

EXERCISE. TRANSLATE.

אֲשֶׁמַע, אֲשֶׁמַעְדָּה, בְּהִשְׁמָעִי, תִּשְׁמַע, שִׁלַּחְךָ, שָׁלַח, שִׁלַּח, שִׁלַּחְךָ, אֲשֶׁלַּחְךָ, יִשְׁכַּחְךָ, שְׁכַחְתָּ, נִשְׁכַּחְתָּ;
הִנֵּה אֲנִי שֹׁלַח מַלְאָךְ לְפָנֶיךָ לְשִׁמְרָךְ בְּהִרְדָּה הַשָּׁמַר מִפְּנֵי וְשִׁמַּע בְּקוֹלִי: 2 אֲבִיּוֹנִי צִיּוֹן אֲשֶׁבִּיד וְלֶחֶם וְכֶהֱנִיךָ אֲלָבִישׁ יִשְׁעִי: 3 יִישַׁע יִהְיֶה בֶן בְּעִיר וַיִּצְמַח מִן־הָאֲדָמָה פְּלִיעֵץ נִחְמַד לְמִרְאָה וְטוֹב לְמַאֲכָל: 4 הִנֵּקחַ יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יְלָדָיו וַיַּעֲבֵר אֶת־מַעְבְּרַיִם בְּבֹקֶר: 2 הִנֵּקחַם וַיַּעֲבֵרם אֶת־הַנֶּחֱל וַיַּעֲבֵר אֶת־אֲשֶׁר לוֹ: 1 וַיֵּאבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחְנִי בִּי עֲלֶה הַשָּׂדֶה וַיֹּאמֶר לֹא אֲשֶׁלַּחְךָ בִּי אִם בִּרְכַּתְּנִי: 1 וַיֹּאמֶר לוֹ הַמַּלְאָךְ לֹא יֹאמֶר עוֹד יַעֲקֹב שָׁמָּה בִּי אִם יִשְׁרָאֵל הִבָּרַךְ אֹתוֹ שָׁם: 1 הִיזָרַח לוֹ הַשָּׁמַשׁ בְּאֲשֶׁר קָבַר אֶת־יִצְחָקָל וְהוּא צָלַע עַל־יְרֵכּוֹ:

¹ On double *accus.* see Rule § 38.

² Jabbok.

³ Penueh.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live¹ for ever. I have heard thy report .

¹ נִי § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down¹ the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite² in whose land I *am* dwelling.

¹ נָחַץ. ² כְּנַעֲנִי.

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents ל ו י in the stem. Verbs ל"א, in which ל quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When ל is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable ל is silent after the preceding vowel, which is lengthened (except *e*), § 9. 1. Thus *a* in *impf. Qal*, § 37, Niph. &c. becomes *ā*, as לָאָה, לָאָה.

2) In *perf. Qal* of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as לָאָה.

3) In *perf. Qal* of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the *perff.*, and *e* in the *imperff.* and *imperr.*, as לָאָה, לָאָה, לָאָה.

Rem. a. The letter ל, being silent, sometimes falls out in writing, as לָאָה, Num. 11. 11, Jud. 4. 19, Lev. 11. 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. b. This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs ל"א (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. c. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, *וְיִצְאָתָהּ* Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*çere*) in the Paradigm.

Rem. d. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as *וְיִצְאָתָהּ* Gen. 17. 19; 18. 26.

Rem. e. With *suff.*, impf. *יִצְאָנִי* &c., imper. *יֵצֵאנִי*, § 31. 4. 1.

2. Nouns from verbs ל"א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מִקְרָא	בָּלָא	חֲסָא	יָצָא
<i>cons.</i>	צָבָא	מִקְרָא	"	"	יָצָאת <i>fem.</i>
<i>suff.</i>	מִקְרָאֵכֶם				
<i>pl.</i>	צָבָאוֹת	מִקְרָאִים	בָּלָאִים	חֲסָאִים	יָצָאִים
<i>cons.</i>	צָבָאוֹת	מִקְרָאִי	(בָּלָאִי)	חֲסָאִי	יָצָאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the *א* is apt to surrender its vowel to the preceding cons., as יָצָאת for יָצָאת § 21.

to find מצא to sin חסא to create ברא to lift up נשא
to call } קרא to be full מלא to hate שנא to prophecy { נִבְּאָה, Hith.
read }
te befall } קרא a wonder ופלא outgoing { מוצא *pl. im and ôth.*
meet }
to journey, de-camp נסע journeying מסע to heal רפא

The house was full of smoke מלא הבית עשן

The house was filled with smoke " " ממלא

He filled the house with smoke מלא הבית עשן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with* &c.) and *want* (*to want, be bereaved, &c.*). ✕

EXERCISE. TRANSLATE.

// בָּרָא, תַּחֲטִיא, וְתַטְאֵחַם, תַּחֲטִיאָהוּ, מִלְּאֲתָהּ, קָרָאָהּ, וַיִּמְצָאָהוּ,
וַיִּמְצָאָהוּ, יִרְאֵנוּ, אִמְלֵאָהּ, יִשְׁאֲנֵי:
וַיֹּאמֶר יַעֲקֹב אֶל-בְּנָיו הָאֶסְפֹּי וְאֶבְרָחָה לָכֶם אֲדֹאֲשֶׁר יִקְרָא אֶתְכֶם
בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׂנֵאתִיו כִּי לֹא יִתְנַבֵּא
עָלַי טוֹב כִּי אִם רָע: 3 אָמַר הַפֶּתֶן הַגָּדוֹל סִפֵּר, הַחֲזִירָה מִצֵּאתִי
נִיתָן הַסִּפֵּר אֶל-דֹּסְפֵר וַיִּקְרָאָהוּ: 4 וַבֶּנִי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֻמוּ
וַתִּמְלֵא הָאָרֶץ אֲתָם: 5 כֹּה אָמַר יְהוָה אֲנִי מַרְעִישׁ אֶת-כָּל-
הַנְּבוֹתִים וּמִלְאֲתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: 6 נִמְצָאתִי לֹאֲשֶׁר לֹא
בְּשִׁשִּׁי אֲמִירָתִי הִלְכִי הִלְכִי אֶל-גִּבֹּי יֵלֵא קָרָא בְּשִׁמִּי: //

¹ The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-the-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to¹ their hosts, and Moses wrote their outgoings according-to¹ their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

§ 39. PE YOD AND PE VAV VERBS.

The letters *y*⁷ and *y*¹ have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *y*⁷ as their first, second, or third stem-letter, have not remained distinct from those having *y*¹ in the same places.

Though the two classes י"ב and ו"ב are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*⁷; viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from ו"ב; and the perf. Qal having *y*, verbs of both classes have the general name of ו"ב verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *y*, viz. in Niph'al, Hoph'al, and usually Hiph'il.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw*=*δ*; and in Hoph. *uw*=*u*, as הושיב=הושב (*haw-shib*=*hδ-shib*), נהשב=נושב (*naw-shab*=*nδ-shab*), הושב=הושב (*huw-shab*=*hδ-shab*).

These parts employ forms of ו"ב verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *e*, and the final vowel is also *e* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *i*, as ישב, שבת (*yēshēb*, *shēbeth*).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יישב &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'il *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as *הִינִקְ=הִינִקְ* to give suck.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as *יִנֵּק* he will suck.

These seem examples of real *י* verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*i*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as *קָץ* to pour, impf. *קָצָץ*.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, *שָׁבַתִּי* my sitting. The infin. is occasionally of the form *שָׁבַת*, and this form has been adopted by the nouns, as (*דָּעָה* to know) *עֲדָה* assembly, *עֲצָה* counsel, *שָׁנָה* sleep. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form *מִלָּד* fem. *מִלָּדָת* (§ 29. 2) from *מָלַד* from *מָן* (i. e. *man*=*mô*, *may*=*mê*, as in Hiph.), and *מָצַע* when the initial letter is assimilated.

Rem. a. In Hithp. the syllable *hith* is so distinct from the root that it is scarcely felt to form part of the word. A few forms appear with *w* as *הִתְנַחֵם* from *נָחַם* to know.

The Hoph. occasionally has *ô* for *û*, as *הוֹדֵעַ*, Lev. 4. 23.

Rem. b. Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:—*יָדַע* to know, *יָלַד* to bear, *יָצָא* to go out, *יָרַד* to go down, *יָשָׁב* to sit; and *יָלַח* to go, which derives the parts in question from *יָלַח* itself not found. Impf. of *יָדַע* is *יָדַעַ*, imp. *יָדַעַ*, inf. *יָדַעַת*.¹

¹ The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *ê* may either be primary, i. e. *iy*=*ê*, or it may have arisen from *ê* by thinning.

Rem. c. The form 3b) is the one proper to *stative* verbs; and most verbs of the class are *stative*, though there are a few *actives*. Examples are: *יָבֵשׁ* to be dry, *יָעֵף* to be weary, *יָרָא* to fear, *יָשָׁן* to sleep, *יָצַח* to counsel, *יָקַד* to burn (also 3a)), *יָרַשׁ* (also *ya-rēsh*) to possess, inherit, *יָרָה* to throw. Inf. of *יָרַשׁ* is *יָרָא*.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs to fear, to throw. These parts rather follow the forms of 3a), as *יָרַשׁ* to possess.

The rare infin. cons. *יָכַלְתָּ* to be able, *יָבֵשׁתָּ* to dry, Gen. 8. 7, is met with in these verbs.

Rem. d. Proper "D verbs are: *יָנַק* to suck, *יָלַל* (Hiph.) to howl, *יָמַח* (impf. and Hiph.) to be good, *יָמַן* (Hiph.) to go to the right, *יָקַץ* (impf.) to awake, and others.

Rem. e. Verbs assimilating the first radical are: *יָצַח* (Hiph.) to place, *יָצַע* (Hiph.) to spread, *יָצַת* to burn, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of "D verbs have become considerably confused, and in the impf. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able *יָכַל* perf. Qal; impf. *יֹכֵל* (Hoph.?)

to add *יָסַף* perf. Qal; impf. *יֹסִיף* Hiph.

and she bore again

(lit. "added to bear", or

"added and bore")

וַיֹּסֶף לָרֶתֶת
וַיֹּסֶף לָלֶדֶת "
וַיֹּסֶף לָלֶדֶת "

EXERCISE: PARSE AND TRANSLATE.

יָרַח, לָרָחַת, יָעַ, וְעַתָּה, נִלְכְּהָ, אֵינֶנּוּ, תִּירָא, דַּעוּרָא, אֲנָרֵשׁ, וְיֹרֵשׁ,
רְאִישִׁינָה, תִּשְׁקֹד, בְּדוּרִירָה, תִּרְדָּנָה, נִירְדְּהוּ, תִּצַּע, מַצִּיג, וְיִרְעֵם,
יִירָשׁוּם:

וַיֵּלֶךְ אֲבָרָם מִצִּירִימָה וַיֹּאמֶר אֶל-אֲשֵׁרָהּ אֲמִירָנָא אֲתִנִּי אֲתָּה
לְמַעַן יִיטַבְלִי בְּעִבְרִיָּהּ: נִיִּקַּח אֲתָּהּ הַמֶּלֶךְ וְלְאֲבָרָם הָיִיב
בְּעִבְרִיָּהּ: נִיִּנְעַע יְהוּדָה אֲתָּהּ נִיִּנְעָעִים פְּלִיִּים נִיִּלַּע בִּי אֲשֵׁרָהּ דִּיא:
2 אֲמַר יְהוּדָה אֶל-אֲבָרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֲמֹר פְּשָׁיִים
לְתַת לָךְ אֲתִדְּאָרְךָ הַזֶּה לְרִשְׁתָּהּ: וַיֹּאמֶר אֲדָרְךָ יְהוּדָה בְּמָה

¹ The verb very readily subordinates to itself in the acc. its own noun.
² Ur of the Chaldees.

וַיֵּצֵא בִּי אֱלֹהִים: 3 וַיֹּאמְרוּ בְנֵי יִצְחָק אֵלָיו 'שְׂאֵל שְׂאֵל הָאִישׁ
לָנוּ וְלִמְנוּלָהֵנוּ לֵאמֹר 'הֵעֵד אֲבִיכֶם הִי הָיָה לָכֶם אִתָּךְ וַתְּגִדְלֵנוּ
עַל-יָדֵינוּ הַדְּבָרִים הָאֵלֶּה וַתְּגִדְלֵנוּ נָדַע בִּי יֹאמְרוּ הוֹרֵדוּ אֶת-אֲחֵיכֶם:

¹ Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. ² ׀ particle of interrogation. § 49. ³ וַיֵּצֵא.

//^x And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you¹, for his brother is dead and he alone is left, and should mischief befall² him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

¹ וְאַף see § 49. ² Vav with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and *part.* *qawam*, *maweth*, *ṭawob*, § 22, become *qām*, *mēth*, *ṭōb*; so *part.* *qawum*=*qūm*, and *infin.* *qawom*=*qōm*.

Again, by § 9. 2, forms like *infin.* *q'wum*=*qūm*; *impf.* *yaqwum*=*yā-qūm*; *Hiph.* *hiqwim*=*hē-qīm*, *Hoph.* *huqwam*=*hū-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *n* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. נָקַח, נָחַח, Hiph. נִקְּחָהּ.

The Niph., however, has *ô*, from *wa*, נִקְּחָהּ—נִקְּחָהּ; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as נִקְּחָהּ, נִקְּחָהּ.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal נִקְּחָהּ, perf. Niph. נִקְּחָהּ; *ē* from *i* in Hiph. נִקְּחָהּ), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem, ten*), the compression of the stem retains the tone on the *penult*, as נִקְּחָהּ *she stood*.

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î, û* become *ē (a), ô* in the shut syllable.

✓ 6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as נִקְּחָהּ *pass.* נִקְּחָהּ (*aw=ô*). § 26 Rem. *c*.¹

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. נִקְּחָהּ and נִקְּחָהּ coincide; in the other parts, e.g. Niph., Pō'el (and Hoph.?), the forms employed are exclusively those of נִקְּחָהּ. Only in impf. Qal and related parts is there any divergence.²

¹ The supposition made above, that these verbs are trilateral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged trilateral form.

² Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic *a* is the ordinary preformative vowel in impf. and Niph. The intrans. *i* (= *e* in pretone), appears only in *יָבוֹשׁ* (i. e. *יָבוֹשׁ*); *יָבֹא* 2 Sam. 8. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *higqim*, *hugqam* occasionally appear for *hē-qim* &c., as *הִקְיִם* from *הִקֵּם*, to *set, place*, *הִקִּי* Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel *o* is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, *הִקְיִם* Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of *הִקֵּם*, Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form *הִקְיִם* with *e* for *i* also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel *e* is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem *o* becomes *u* immediately before the tone, but *o* sometimes remains, Ex. 11. 17; 20. 43 &c.

The origin of the inserted *o* and *e* is obscure. Probably these vowels arose out of the *a* and *e* sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is *יָקֵם*, in *hiph.* *יָקִם*; with *vav* *יָקֵם* and *יָקִם*. Final gutt. take *a*, *יָקֵעַ* Is. 7. 2, *יָקֵר* Gen. 8. 13.—Inf. cons. is sometimes *יָקֵם*, Is. 7. 2.

appearance of such words as *יָבֹשׁ* to be hostile to, *יָבֹשׁ* to be weary, in which *y* is moveable, and the existence of numerous primary nouns with *y* as middle letter (§ 41), make the existence of the class of *יָבֹשׁ* stems certain. The class, however, shews a great tendency to pass over into *יָבֹשׁ*, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns *יָבֹשׁ*, the following words may be considered examples: *יָבֹשׁ* to seethe, *יָבֹשׁ* to glance, *יָבֹשׁ* to grow gray, *יָבֹשׁ* to plaster—besides others.

There is another class of verbs which, though sometimes reckoned *יָבֹשׁ* words, are more probably verbs *יָבֹשׁ* with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial *ה* may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, develops new Qal forms. Thus *הִבֵּן* becomes *הִבֵּן*, and a new perf. and part. *הִבֵּן* are then developed in addition, and even new impf. of the form *הִבֵּן*. In this way the peculiar perf. inflection *הִבֵּן*, which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: *בִּין* understand, *דִּין* judge, *לִין* lodge (the night), *יָשׁ* depart, *רִיב* contend, *שִׁיר* sing, *שָׁם* lay, *שִׁית* set (also *בִּיל*, *דָּל*, *שִׁישׁ* be glad, *שִׁיחַ* think).

Rem. *f*. Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, יָיִן. Sometimes the whole stem is doubled. § 26 Rem. *c*.

Rem. *g*. In the perf. *vav conv.* projects the tone even in 3 *f. s.*, and 3 *c. pl.*, as קָמָה and *she will stand*. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קָמָה. The emphatic imper. is קִימָה, but in close connection with a following word beginning with a *gutt.* קִימָה, e.g. before יָדוּהָ (pron. 'adhonai) Ps. 8. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 28. 10.

WORDS FOR PRACTICE.

to arise	קָם	to return	שָׁב	to flee	נָס
establish	<i>Hiph.</i> } נָחַם	restore	<i>Hiph.</i> } שָׁבַר	to hunt	צָד
to rest	נָחַם	to be high	רָם	to melt	מָג
to place	<i>Hiph.</i> } בָּשָׁם	to be ashamed	בָּשָׁם	to shine	אָדָר
to die	מוֹת	to come	בָּא	to contend	רִיב
to run	רוץ	to establish	בָּן		<i>Hiph. Pol.</i>
set	שָׂם	to depart	סָדָר		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָדָר, שָׁבָה, וּבָאָה, וְסָרָה, אָרָם, תְּשׁוּבָה, תְּשׁוּבָה, יָרָם, אֲמִיתוּת, נִימָת, לְצִדִּיק, חַפְזוֹ, תְּרִימוֹת, תְּשׁוּבָה, יָאִיר, וְיָרָם. אֶל-תִּשָּׁב, תְּבִיאָה, תְּשׁוּבָה, יִשְׁכַּח, מִזְכָּר, תִּמְחַח:

בְּדַעַת אִשָּׁה הָאֵל לָחֵם עַד שִׁבְעָה אֶל-תִּשָּׁבָה בִּי עֲשֵׂה אֶת־הַזֶּה וְאֶל-עֲשֵׂה תְשׁוּבָה: 2 וְאִנִּי וְאִנִּי מִבֵּיא אֶת־הַיָּמִים עַל-הָאָרֶץ לְשַׁחַח כָּל-בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 וְיִאָּמֶר הַיָּהוָה אֶל-הָאִשָּׁה יֵלֶא-מִזֶּה תִּמְחַח: 4 וְלֹא מִצָּאָה תִּיּוֹנָה מִלֶּחֶם לִבָּהּ תִּגְלָה וְתִשָּׁב אֶל-נָח אֶל-תִּתְּבָה וְיִשְׁלַח יָדוֹ וְיִקְחָהּ וְיָבִיא אֶת־הָאִשָּׁה אֶל-תִּתְּבָה: 5 וְיִהְיֶה בְּתַיִמי קוֹלִי וְאֶקְרָא וְיַעֲזֹב בְּבִדּוֹ אֶצְלִי וְיָגֵס וְיִצָּא וְיִתְּנָה: וְהָיָה בְּבִדּוֹ אֶצְלָה עַד בּוֹא יְאֻרְיָה:

¹ The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

² "And it came to pass". See § 45.

³ On this word see note p. 17.

⁴ This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

11 And they fled the way of the wilderness. Depart not from-
 after Jehovah, but (and) ye shall serve him with all your heart.
 And Noah went in, and his sons and his wife and his sons' wives
 unto the ark. And he took not from his hand *that* which he had
 brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he
 said, Jehovah my God let the soul of this boy return. And he
 arose in the morning and saddled his ass and went with the
 princes of Mô'ab. And he called the man (*dat.*) and said unto
 him, How have I sinned against thee (*dat.*) that thou hast brought
 upon me and upon my kingdom a great sin? And his wife said
 to him, If Jehovah had wished¹ to kill us he would not have
 taken¹ from our hand a burnt offering. // And the woman went out
 to meet the captain of the king's host and she said, Turn in² my
 lord, turn in unto me, fear not; and he turned in unto her to the
 tent. And Jehovah said unto his servant, Take all the heads of
 the people and hang them up for Jehovah before³ the sun that
 the fierceness of the anger of Jehovah may turn from Israel. And
 it shall be if thou shalt at-all-forget⁴ Jehovah thy God and go
 after other gods and serve them, I testify¹ against thee this day
 that ye shall surely-perish.⁴

¹ Perfect. ² סור. ³ נָגַד. ⁴ Infm. abs.

§ 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1	קָם (<i>qawam</i>)	plur.	קָמִים	cons.	קָמִי	fem.	קָמָה
2	מָת (<i>maweth</i>)	"	מָתִים	"	מָתִי	&c.	
3	מוֹב (<i>lawob</i>)	"	מוֹבִים	"	מוֹבִי	&c.	
4	סוֹר (<i>sawur</i>)	"	&c.	"	&c.		
5	שָׁיִם (<i>sayim</i>)	"	&c.	"	&c.		
8	מָקוֹם (<i>maqum</i>)	"	מָקוֹמוֹת	&c.			
	(מָגוֹר ")	"	מָגוֹרִים	&c.			
	מָנוֹחַ	fem.	מָנוּחָה (מָנוּחָה), מָנוּחָה				

(*'ayin yod*).

Second declension. See § 29.

	A class.			I class.	U class.	
<i>abs.</i>	אֹד	שֹׁד	מָוֹת	none	מָוֹם	שֹׁק (שֹׁק)
<i>cons.</i>	אֹד	"	מָוֹת (i. e. מָוֹת)	"	מָוֹם	"
<i>suff.</i>	אֹדִי	"	מָוֹתִי	"	מָוֹםִי	"
<i>plur.</i>		שֹׁדִים	מָוֹתִים	"	שֹׁקִים	מָוֹםִים
<i>cons.</i>		שֹׁדִי	מָוֹתִי	"	שֹׁקִי	מָוֹםִי
	(light)	(ox)	(death)	"	(horse)	(street)

	A class.			I class.	U class.	
<i>abs.</i>	אֹד	וֵית	חֵיל	גֵּיל	none	
<i>cons.</i>	אֹד	וֵית (i. e. וֵית)	חֵיל	&c.	"	
<i>suff.</i>	אֹדִי	וֵיתִי	חֵילִי	"	"	
<i>plur.</i>	&c.	וֵיתִים	חֵילִים	"	"	
<i>cons.</i>		וֵיתִי	חֵילִי	"	"	
	(calamity)	(olive)	(force)	(joy)		

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *o* in the last syllable (or *i* from 'Ayin *Yod*), which, with inflectional additions, may remain or change to *u*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *o e*, § 9. 1 Rem. *o*, as אֹד (אֹד), אֹד (אֹד). This shorter form appears in all the constructs; and is, of course, *regular* with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.*; but occasionally the plural assumes the pretonic *ā* as in ordinary *segholates*.

In other words of 1st class the dissyllabic form of the *segholate* has been reached; and in 'Ayin *Vav* forms, the influence of the *w* broadens the primary vowel to *ā*, as אֹד; while in 'Ayin *Yod* forms the *y* makes the furtive vowel *i*, as וֵית.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qōṭēl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קום 2 Kings 16. 7; זום Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so: midst	בְּתוֹךְ, evil	אָוֶן.
light	אוֹר	„	thorn	קִלְקֵל, voice
			generation	דּוֹר <i>im</i> and <i>oth</i> , bird, עוֹף.
			Like	שׁוֹר,—thorn
horse	סוּס	„	whelp	גִּיר, spirit
			street	רֹחַץ <i>oth</i> , street רֹחַץ <i>oth</i> .
			Like	שׁוֹק,—pot
olive	זֵית	„	ram	אֵיל, wine
force	חֵיל	„	eye	עֵין <i>oth</i> , colt
calamity	אָיֵד	„	egg	בֵּיץ <i>pl</i> , bosom
joy	גִּיל	„	vanity	רִיק, judgment
			song	שִׁיר.

Many words have some irregularity:—

house בַּיִת *pl* בָּתִּים probably *bâtîm*.

eye עֵין *du* עֵינַיִם *pl* עֵינֹת wells.

night לַיִל more usually לַיְלָה, where *al* is acc. termination; *cons*. לַיְלֹת *pl*.


day יוֹם *pl* יָמִים (—יָמִים) § 9. This word is very irregular in treating its *a* as merely tone-long.

(The word ראש *head* probably—רָאשׁ i. e. רָאשׁ *plur*. ראשִׁים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, every man did¹ the thing upright in his own eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

¹ יָעֲשֶׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,¹ leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (f.), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted² unto thee and the forces (*sing.*) of the gentiles shall come unto thee. 

¹ אֲנָשִׁים.

² Niph. הִפָּךְ.

§ 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Vav*, that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Vav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'ēl, Pō'ēl &c., as קָוֶה, מִכָּבֵד, מְכַבֵּד.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נִקָּב, Hiph. הִקָּב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Vav*, as impf. Qal יִכָּב.

3) The double letter shews itself with all inflectional affirmatives; and the tone (except in participles) is on the penult,¹ as נִכָּבָה f. נִכָּבְהָ.

4) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *o*, and in the impf. and related parts, *e*, as קִבְּוֹת.

5) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i* *u*, (See Table § 6. 3.), as 2 pl. fem. imper. קִבְּיָהּ.

6) The regular Intensive is quite common. Other forms

¹ There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pō'ēl*, and *Pīlpēl*, which are also much in use. See § 26. Rem. c.¹

Rem. a. *Stative verbs*. The stative *ē* of perf. Qal is always sharpened to *a* (see § 22 Rem. b); a very few perf. appear with *ō*, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. *ē* in open pre-tone), are regular, as לָקַם, or with first rad. doubled לָקַם, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. b. In Niph'al *ā* is the ordinary preformative vowel, but *i* (*ē* when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final *ē* of Niph. is usually sharpened to *a*; but *ē* is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally *ō* throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. *ū* appears, Is. 42. 4, Prov. 29. 6. 2) In niph. *o*, Is. 24. 4, Am. 3. 11, Ez. 29. 7. 3) In hiph. *i*, Ps. 33. 10, Jud. 3. 24.—The perf. hiph. is often in *a*, Is. 3. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

WORDS FOR PRACTICE.

to plunder	בָּזָה	to roll	גָּלַל	to be light	קָלַל st.
to be hot	חָם st.	to curse	אָרַךְ	to measure	מָדַד
to pity	חָנַן	to hold a feast	חָנַן	to be bitter	מָר st.
to be evil	רָע st.	to destroy	שָׁח (1)	to begin	חָל Hiph.
to turn	סָבַח (1)	to be soft	רָךְ st.	to be silent	דָּמָה
to be ended	תָּם 1	to curse	קָבַח 1	to tingle	צָל st.
to be trodden	רָד st.	to waste away	מָקַח Niph.		

Note. Verbs marked 1 double the *first* radical.

¹ As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards trilateralism which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real trilaterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. מָחַלְתִּי for מָחַלְתִּי, impf. מָחַלְתִּי for מָחַלְתִּי. And 2) on the other hand the impulse towards strengthening the stem by trilateralism often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בְּחֹנִי, קָלִי, וְהַחֲתָם, אָאָר, וְחֶחֶן, גָּל, תָּרַע, בָּזָה, לָקַב, וְנָקַל,
 וְנִמְקָחָם, יָמַד, וְהַשְׁמֹות, הַחֲמֹז, תָּדַם, אָקַב, וְיִתְחַמֵּז, תָּחַם;
 אָנִי אֶעֱבִיר כָּל-סוּבִי עַל-פָּנֶיהָ וְחֵלְתִי אֶת-אֲשֶׁר אֵין וְיִחְמָלֶה
 אֶת-אֲשֶׁר אֲרִחֵם: 2 תָּחַל הָאָדָם לָרֵב בְּאָרֶץ וּבְנוֹת יָלַד לָהֶם;
 3 וַיִּזְרַח אֶת-הָעֵם אֶל-דִּמְיָם נִיאָמַר יְדוּהָ אֶל-בְּרִיעוֹן כָּל אֲשֶׁר
 יֵלֶק בְּלִשׁוֹנוֹ מִן-דִּמְיָם בְּאֲשֶׁר יֵלֶק הַקֶּלֶב תִּצְיֵג אוֹתוֹ לְבָד וְכָל
 אֲשֶׁר-יִכְרַע עַל-בְּרָכָיו יִלְשֶׁתוֹת: הִידִי מִסְפָּר הַמִּלְקָקִים בְּיָדָם
 אֶל-יְשִׁירָתָם שְׁלֹשׁ מֵאוֹת אֶשׁ וְכָל יֶחֶד הָעָם פָּרַעַי עַל-בְּרִכְיָהֶם
 לְשִׁתּוֹת מָיִם: 4 וְהָאָמַר אֶלְיָדָן אֶל-תִּקְרָאנָה לִי יַעֲמִי יִקְרָאנָה
 לִי מָרָא בִּי הַמָּד שְׂדִי לִי מָאָד: אָנִי מִלְּאָה הַלִּכְתִּי וְהִקָּם
 הַשְׁבִּנִי יְדוּהָ לְמַד וְתִקְרָאנָה לִי יַעֲמִי יִיחְדָּה עָמָה בִּי שְׂדִי
 הָרַע לִי:

¹ Inf. Cons. שָׁתָה to drink § 44.² See פָּה Table of Irreg. Nouns.³ No'ōmi. ⁴ Defective spelling.⁵ Circumstantial Clause,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

X

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	$\bar{a}(a)$ \bar{e} \bar{o}
" unaccented "	a e o
" non-final sharp (before double letter)	a i u

First declension.

<i>sing. mas.</i>	קָל	תָּם	רַע	מִסָּב	מִסָּד
<i>fem.</i>	קָלָה	תָּמָה	רָעָה		
<i>plur. mas.</i>	קָלִים	"	"	מִסָּבִים	<i>c.</i> מִסָּדִים
<i>fem.</i>	קָלֹת	"	"	מִסָּבוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יָפַח, impf. Hiph. יִפְּחֵ. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full trilateral forms like those of the regular verb may be looked for.

Second declension.

	A class.		I class.		U class.
<i>abs., cons. (accented)</i>	עָם	הָר	סָף	זָל	חָק
<i>(unaccented)</i>	עִם			זֶל	חֶק
<i>suff. &c.</i>	עָמִי	הָרִי	סָפִי	זָלִי	חָקִי
<i>plur.</i>	עָמִים	"	"	זָלִים	חָקִים
	(עַמְּמִים)	(הַרְרִי) (c.)	"	(זִלְלִים) (c.)	(חֻקֵּי) (c.)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable \bar{e} \bar{o} are invariable, but the sharp a is more common than \bar{a} .

2. There are few words of the *first declension*, and, with one or two exceptions, as חָק *marrowy*, the unaugmented words are all of the form $a—a$, § 18. Such words, however, as *people*, *mountain*, &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under *m* preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic \bar{a} appears, as in ordinary *segholates*.

The letter is very rarely written twice in the sing., זָלָל Job 20. 7. Comp. 40. 22, Gen. 14. 6.

Rem. a. The effects of gutturals are seen in the words *evil* and *mountain*.

Before the double letter a may be thinned to i . In some cases, e.g. חָק, it may remain doubtful whether the i be due to this cause, or whether the a of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. b. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:— a) words of this class ending in a sound have usually short a , while the words of other classes which they resemble, as חָדָה *hand*, § 18, חָדָה *standing*, § 41, have \bar{a} ; b) words of this class ending in e sound are distinguished from *segholates* of *'Ayin Yod* like חָדָה, § 41, by wanting *yod*. They quite agree in form with words like חָדָה, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Vav like מִן and קֹל § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קָל	and so:	weak	נָל	, fine	נָק	, bitter	כָּר	, living	חַי
									cold	כָּר
									hot	חָם
people	עָם	"	hill	הַר	, garden	גַּן	, prince	שָׂר	ox	בָּקָר
									palm	(hand) כַּף
shadow	צֶל	"	heart	לֵב	, mother	אִם	, end	קֵץ	, arrow	חֵץ
									with (prep.)	עִם, אֵת
statute	חֹק	"	bear	דָּב	, tambourine	תֶּבֶל	, all	כָּל	, yoke	עֹל
									strength	עֹז
									heat	חֹם
									cold	כָּר
									statute	חֹק

they called his name Sheth	{ קראו את שמו שֶׁת
	" קרא
	" וקרא

Rule. The indeterminate subject (Engl. *they*) may be expressed: a) by the third pers. plur.; or b) by the third sing.; or c) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me	יְבָרְכֵנִי בָּם אֲנִי
thy blood, even thine	דָּמְךָ בָּם אֲתֶה
to Sheth, even him	לְשֶׁת בָּהֶוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare¹ is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

¹ When the accent falls on the third radical of בְּרִיךְ the ב is pronounced with *Haṭ pathah*.



and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.¹ And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round² unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away² his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

¹ לָמַד. ² Hiph. כָּבַד.

§ 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly לָחַ and חָלַ, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic **Q**owel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal; in which *yod* is written after *u*:—

- a) This sound is in all perff. *ā*, *qameç*. § 28. 1.
- b) in impff. and participles the broad *é*, *ç'ghol* (from *dy*);
- c) in imperr. the closer *ē*, *çere* (from lighter *dy*);
- d) in infin. abss. the ordinary vowel of the regular verb;
- e) while in infin. conss. the fem. *ı* has been added, making the termination *oth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, חָלַ—חָלַ (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

- a) This *ay* most naturally becomes *ê*, which prevails exclusively in perf. pass., as *Pu.* גָּלִיתָ;
- b) but *ê* in parts much used may be thinned to *i*, which in perf. Qal is found exclusively, and in other perf. alternatively with *ê*, as *Qal* גָּלִיתָ;
- c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *ê* (ə°ghol), as גָּלִינָה.

Rem. a. For traces of forms לָ"ו the Lexicon or Concordance may be consulted on the roots שָׁלוּ and שָׁלַה, עָנָה, נָאָה, שָׁחָה &c. and their derivatives.¹

Rem. b. The 3 s. f. is sometimes גָּלָה, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 13. 19.

The infin. abs. is occasionally spelled גָּלֵךְ, Gen. 26. 28.

The infin. cons. sometimes wants the fem. termination, as גָּלָה, rarely spelled גָּלֵךְ, Gen. 48. 11; 50. 20; 51. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. c. The thinning of *ê* to *i* is said to be universal before *nû* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. יָן, as גָּלֵיךְ Deut. 32. 37; 3. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שָׁחַ) to bow down forms a very common hithp'alel, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, vav conv. וַיִּשְׁתַּחֲוֶה Gen. 19. 2, plur. 42. 6 &c. cf. Gen. 21. 16.

Rem. d. In perf. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	היה	to build	בנה	to reval, open	גלה
to do	עשה	to cover	כסה <i>Pi.</i>	to see	ראה
to acquire	קנה	to increase	רבה	to be fruitful	פרה
to count	מנה	to drink	שתה	to command	צוה <i>Pi.</i>
to weep	בכה	to conceive	הרה	to rule	רדה
to blot out	מחה	to go up	עלה	to smite	נכה <i>Hiph.</i>

he commanded the man to eat צוה את הנאיש לאכל

" " " not to eat לאכלתי " "

¹ The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are trilateral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *u* *i*. On

EXERCISE. TRANSLATE.

מאמ 4.

X אלה חולדות השמים והארץ בהבראם ביום עשות ידוה ארץ
 ושמם: 2 ותיתי נע ונד בארץ ויהוה כל-מצא ויהנני:
 3 לא אסם עוד לנפוח אוד-פלחי פאשר עשיתי: 4 פרה ורבו
 וגלואי את-הארץ: 5 ותיהו יבעמי ענן על-הארץ ונראתה
 הקשת בענן: ותהיה הקשת בענן וראיתיה לזכר בריתי:
 6 שם נא עיניך וראתה כי אוד-פלחתי אפר אשה ואתה לך
 אהננה: ושמתי אוד-עקב בעפר הארץ אפר אם יוכל אש
 למנוח עפר הארץ בם זרקה ימנה: 7 ויאמר פריה לך מעלי
 השמר לך אלהתסם ראות פני כי ביום ראיתך פני המות:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do anything until thou come thither. And the waters increased very much and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether¹ the waters were lightened² from-upon the face of the ground. And it came to pass when he saw her that³ he rent his clothes and said, Alas my daughter thou hast-

¹ ה particle § 49.² Perf. קל.³ Vav conv.

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גלוי for גלוי and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs ו"ע, § 40.

¹ When a letter is written twice and the first of the two has *sh'va vocal* it is written in the best Edd. with *Haṭ. path.* as above. The word ויהנני § 49 is excepted from this law.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE. 113

indeed-brought-me-low,¹ for I have opened² my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At-evening*³ (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see the glory of the Lord.

¹ Hiph. and *inf. abs.* ² פתח. ³ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS
LAM. HE.

1. The *Jussive* or shortened impf. and the imper. in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus:—

<i>impf. qal</i>	יִגְלֶה	<i>apoc.</i>	(יִגְלֶה=) יִגְלֶה or יִגְלֶה=יִגְלֶה or יִגְלֶה. § 29.
<i>impf. hiph.</i>	יִגְלֶה	"	(יִגְלֶה=) יִגְלֶה=יִגְלֶה. § 29. § 5. Rem. <i>d.</i>
<i>imper. hiph.</i>	הִגְלֵה	"	(הִגְלֵה=) הִגְלֵה.
<i>impf. niph.</i>	יִגְלֶה	"	יִגְלֶה.
<i>impf. pi.</i>	יִגְלֶה	"	יִגְלֶה. § 5. Rem. <i>d.</i>
<i>imper. pi.</i>	הִגְלֵה	"	יִגְלֶה.
<i>impf. qal, hiph.</i>	יִגְלֶה	"	יִגְלֶה, יִגְלֶה &c.
<i>impf. qal</i>	יִגְלֶה	"	יִגְלֶה &c. With <i>vav conv.</i> 3 s. m. alone יִגְלֶה; 3 f. יִגְלֶה, 1 c. יִגְלֶה.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms יִגְלֶה, יִגְלֶה, יִגְלֶה &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d.*, end), otherwise the forms יִגְלֶה or יִגְלֶה must be used.

2. The common verb הָיָה *to be*, has some irregularities,—which may be given:—

- 1) The gutt. when initial takes ḥaṭ. s°ghol, as imper. הָיָה.
- 2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh°va, and the prefix *hireq*, as impf. הָיָה.
- 3) Apocopated impf. is (הָיָה=) הָיָה, הָיָה, הָיָה &c. See nouns of 2nd declens.

The verb *חַיָּה* *to live*, has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes *-*, as *חַיֵּה*, and of course *א* in 1st sing. impf., *אֶחַיֵּה*. The preform. letter always takes *Metheg*.

3. Nouns from verbs לִיָּה.

First and third declensions.

abs.	מִקְנָה	קָנָה	עֵלָה	שָׂדֵי	יָפָה	fem. יָפָה
cons.	מִקְנָה	קָנָה	עֵלָה	שָׂדֵי	יָפָה	יָפָה
suff.	מִקְנִי		עֲלִי			
3 m.	מִקְנֵהוּ		עֲלֵהוּ			
3 f.	מִקְנֶהָ		עֲלֶהָ—לָהּ			
pl.	מִקְנָיִם		עֲלָיִם		יָפִים	יָפוֹת
cons.	מִקְנִי		עֲלִי		יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.	I class.	U class.	
abs. sing.	אֶרֶץ (אֶרֶץ)	בָּרִי	חֲרִי	חֲרִי
pause	"	בָּרִי	&c. חֲרִי	חֲרִי
afform.	אֶרֶץ	חֲרִי	חֲרִי	חֲרִי
plur.	אֶרֶצִים	בָּרִים	חֲרִים	חֲרִים
cons.	אֶרֶץ	בָּרִי		
	(lion)	(end)	(kid)	(fruit)
			(simple)	(half)
				(sickness)
				(waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *ṣḡhol*, which becomes the closer *ḥere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers. In 3 m. s. *ḥu* is found exclusively; in 3 f. besides *ḥa* there may be *āh*.

Rem. Sometimes the vocalic termination is written with *yod*, in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as *מִקְנֵיךָ* *thy cattle* sing., *מִקְנֵינוּ* *our field*; compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these *ṣeḡholates* the fundamental vowels sounds generally appear, *i* taking the tone, which *u*,

however, is unable to bear. The regular form, as **בָּכָה** *weeping*, is rare.

2) When any affirmative is appended the vowel as in other *segholates* removes to the first syllable.

3) In the plur. *yod* is sometimes softened into 'aleph before another *yod*; and in the *cons.* the pretonic *ā* many times remains.

Rem. *a.* On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. *b.* The short words *hand, blood* &c. which follow in their inflection the *first* declension, and the words *son, name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל"ה. The words אב *father*; אח *brother, fem.* אחות *sister*; דם *father in law, &c.*, are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work מַעֲשֶׂה	appearance מַרְאֶה	cattle מִקְנֵה	cheek לֶחִי
beauty יָפִי	captivity שְׁבִי	affliction עָנִי	shepherd רֹעֶה
friend רֵעָה	butler מִשְׁקֶה	covering מִכְסֶּה	butlership מִשְׁקָה
and they spake to one another		נִדְבְּרוּ אִישׁ אֶל־רֵעֵהוּ	
		אֶל־אֲחֵיו " "	
and they smote one another		וַיִּכּוּ אִישׁ אֶת־אֲחֵיו	
and they (f.) clave to one another		וַתִּדְבַּקְנָה אִשָּׁה בְּאֲחֹתָהּ	
		בְּרֵעֵיתָהּ " "	

EXERCISE. TRANSLATE.

יָבֹא אֲבֹתָם אֶל־יְהוָה וְהָגִיד וְהִגִּיד בִּי הַיְּהוָה וְהִסְגִּיל בְּבִרְיָהּ /
 בְּעֵינֶיהָ: 2 אָמַר יְהוָה לְאֲבֹתָם הִתְחַלְּקוּ לִפְנֵי יְהוָה חָמִים
 וְהִקְמַחְתִּי אֶת־בְּרִיתִי לְהוֹדוֹת לָהּ 3 וְהָסִיר נָח אֶת־מִכְסֵּה

¹ Hagar. ² Imper. here expresses the consequence—and (so) thou shalt be. ³ This contraction takes place with the three prepp. *b, k, l* and conj. *v*. The contraction does not take place when the noun is in the *sing.*

הַתִּבְּרָה וַיֵּרָא וְהִנֵּה חֲרָבֵי פָנֶי הָאָדָמָה: 4 וַיֵּשֶׁע לֵב פָּדָם וַיִּשְׁתָּן
 מִן־דִּבְחֵן וַיִּשְׁכַּר וַיִּתְּגַל בְּחוּדָה יִאֲהֶלֶה: 5 יָפֹת אֲלֹהִים לְיִפְתָּ
 וַיִּשְׁכַּן בְּאַרְגָּלִי שָׁם: 6 נָטָה יְדָה וְהָעַל אֲחִידֵצְשָׁרָדַיִם: 7 וַיִּרְדֵּ
 רִיב בֵּין רֵעֵי מִקְנֵה אֲבָרִם וּבֵין רֵעֵי מִקְנֵה לוֹט וַיֹּאמְרוּ אִישׁ
 אֶל־עֵרֵדוֹ אֶל־נָא תִתֵּן מְרִיבָה בֵּינִי וּבֵינָה: 8 וַיֵּרָא יְהוָה אֶל־
 אֲבָרִם וַיֹּאמֶר לְזִרְעָה אֲתָן אֲחִידֵצְשָׁרָן הִזָּאת וַיִּבֶן שָׁם מִזְבֵּחַ
 לַיהוָה הַנִּרְאָה אֵלָיו:

¹ For this suffix see § 2. 3. 3), § 19. ² Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river.² And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with* a great fear.³ And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him.⁴ And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken.
⁵ Walk thou before me and be perfect.⁶ And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water¹ and made the boy drink.⁷ And the captain of the host said, Who *ever* shall smite Qiryath Sēpher and take it, then (*var conv.*) I will give him my daughter to wife.⁸ And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;² and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Hittim and built a city and called its name Lûz.

¹ Acc. ² אָשָׁה חָסֵד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"ו or ל"ה with some other peculiarity. Some common verbs are these:—

1) ל"ו and ל"ד. לָשָׂא to lift, impf. יִשָּׂא, pl. יִשְׂאוּ (§ 7 note 1); imp. שָׂא, suff. שְׂאוּהוּ, שְׂאוּנִי, שְׂאוּנִי; inf. c. שְׂאֵת, שְׂאֵת &c., but לְשָׂאת, rarely שָׂא.

2) *ל"א* and *י"ד*. *אָזאָן* *go out*, impf. *אָזאָן*, imp. *אָזאָן*, inf. c. *אָזאָן*, *לְאָזאָן*. Hiph. *אָזאָן*, *לְאָזאָן* &c.

3) *ל"א* and *ע"ו*. *בּוֹא* *to come*, perf. *בּוֹא*, *בָּאָה* &c., impf. *בּוֹא*, inf., imp. *בּוֹא*, part. *בּוֹא*. Hiph. *בּוֹא*, *בָּאָה* &c., but usually *בּוֹא* &c. before suff.

4) *ל"ה* and *י"ד*. *נָתַח* *to stretch*, impf. *נָתַח*, apoc. *נָתַח*. Hiph. *נָתַח* *to smile*, *נָתַח*, impf. *נָתַח*, apoc. *נָתַח*, imp. *נָתַח*, inf. *נָתַח*, part. *נָתַח*.

5) *ל"ה* and *מ"ד*. *אָמַח* *be willing*, impf. *אָמַח*, apoc. *אָמַח*. Pr. 1. 10. *אָמַח* *to swear*, apoc. *אָמַח*, 1 S 14. 24 (*אָמַח*). Poet. *אָמַח* *to come*, impf. *אָמַח*, *אָמַח*, apoc. *אָמַח* Is. 41. 25, cf. Dent. 33. 21.

6) *ל"ה* and *מ"ד*. *יָרַח* *to cast, shoot*, impf. suff. *יָרַח* Nu. 21. 30, from *יָרַח*, imp. *יָרַח*, inf. *יָרַח*. Hiph. *יָרַח*, *יָרַח*, apoc. *יָרַח*, *יָרַח* 2 K. 18. 17. *יָרַח* *be beautiful*, impf. *יָרַח*, apoc. *יָרַח* Ez. 81. 7, cf. 16. 18.

2. Stems composed of two strong radicals and any of the three weak letters *י*, *ו*, *נ*, are often allied in meaning. Thus *עָצַח* *to advise*, *נָזַח* *to fear*, *נָצַח* *to place*, *נָפַח* *to blow*, *נָצַח* *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) *בּוֹשׁ* *be ashamed*, see Parad. § 40. Hiph. *בּוֹשׁ* reg., and also *בּוֹשׁ* from *בּוֹשׁ*.

2) *טוֹב* *be good*, perf., part., inf. *טוֹב*; but impf. *טוֹב* and hiph. *טוֹב* from *טוֹב*.

3) *הָלַךְ* *to go*, perf., inf. abs. *הָלַךְ*, part. *הָלַךְ*; impf. *הָלַךְ*, inf. c. *הָלַךְ*, suff. *הָלַךְ*, imp. *הָלַךְ*, hiph. *הָלַךְ*, from *הָלַךְ*. Later style forms impfs and inf. cons. from *הָלַךְ*.

4) *יָרַח* *to fear*, perf., part. *יָרַח*; impf. *יָרַח*, imp. *יָרַח* Job. 19. 29, from *יָרַח*.

5) *יָכַל* *be able*, inf. abs. *יָכַל*, inf. cons. *יָכַל*, impf. *יָכַל* (hoph.).

6) *יָסַף* *to add*, perf., part., in Qal; hiph. *יָסַף* in perf., impf., and inf. An imp. *יָסַף* Is. 29. 1, Jer. 7. 21 (from *יָסַף*? cf. Is. 30. 1).

7) *יָקַץ* *to awake*, only impf. *יָקַץ* in Qal; hiph. *יָקַץ* perf., impf., imp., infin., from *יָקַץ*.

8) *קָשַׁל* *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) *נָגַשׁ* *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) *נָהַג* *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) *נָקַע* *be alienated*, perf. 3. f. *נָקַע* Ez. 23. 18, impf. 3. f. *נָקַע* Jer. 6. 8, from *נָקַע*.

12) *נָתַח* *to pour* (intr.), only impf. *נָתַח* in Qal; in Niph. *נָתַח* perf. and part.

13) *שָׁתַח* *to drink*, in Qal, but Hiph. *שָׁתַח* *to give to drink*, from *שָׁתַח*.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* חָטָאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I *will draw* for thy camels also until *they have done drinking* שָׁתוּת בָּלֵו; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* עָשִׂיתִי אִם Ps. 7. 4; (3) *If ye had not ploughed* with my heifer חָרְשָׁתֶם Jud. 14. 18; *Would God that we had died* מָתוּנוּ לֹא Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If Jehovah shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experience); as, The sparrow *findeth* a house הָמָצָא (E. V. hath found), Ps. 84. 4; exx. Ps. 10. 3; 33. 13; Prov. 11. 2, 8. This usage is naturally particularly common in comparisons, Job 7. 9; and when general truths are expressed *negatively*, Ps. 15. 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. a. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. 24. 21; I *hate* שָׂנְאָה all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי, § 16 Exer. &c.; exx. Gen. 6. 13; 18. 13; 27. 14; 32. 10 (E. V.); Numb. 11. 5; Deut. 12. 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee אֶתְּנָה Gen. 23. 11; And if not, I *will take it* אֶקַּח 1 Sam. 2. 16, exx. Gen. 4. 23; 9. 13; 17. 20; Deut. 15. 6; Ruth 4. 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. 9. 5 foll., 10. 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. 2. 16.

II. *The Imperfect.* The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye **יָבִיט** Josh. 9. 8; **exx.** Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (*presens preteriti*),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses **וַיִּשְׁרָא** Ex. 15. 1; **exx.** Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, **וְכָכָה** Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father **וְכָכָה** Prov. 10. 1; **exx.** Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually **וַיִּשְׁרָא** Job. 1. 5. This usage is of very frequent occurrence, **exx.** Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you **וְהָיָה** Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* **וְהָיָה** in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the imperf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple imperf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* **וְכָכָה** § 35 Exerc.; *Could we* (were we to) *know* **וְהָיָה**, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) labour, Ex. 20. 9; *How shall (should) we sing?* Ps. 137. 4.

5. On the same ground the *impf.* follows particles expressing *transition, purpose, result*, and the like, as, *וְלֵךְ in order that*, *וְלֵךְ lest*, *כִּי that &c.* The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative &c.*

Rem. a. As is the case with the *perf.*, the *impf.* is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. b. It must be assumed that the *perf.* and *impf.* are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the *perf.* or *impf.* Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 3. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the *consec. impf.* corresponding to the simple *perf.*; and the *consec. perf.* to the simple *impf.*

§ 47. THE ADJECTIVE. COMPARISON.

✕

1. *Comparative Degree.* The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. *מִן*, as, *Better than wine מִיַּיִן טוֹב*, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree.* The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הַגָּדוֹל הוּא lit. *the great one* (among those referred to), קָטָן בְּנָיו *the youngest of his sons*, גָּדוֹלָם *the greatest of them*.

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very*, or בְּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קְדוּשִׁים *holy of holies* = most holy, עֶבֶד עֲבָדִים *the most abject slave*.

<i>I am taller than he</i>	גָּבְהָ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשְׁתּוֹ "
<i>too little to be—</i>	קָטָן מְהִיּוֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest girl</i>	בִּתּוֹ הַקָּטָנָה

EXERCISE.

And to Qīsh was a son, and his name was Shā'ūl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made.* He has slain men more righteous than he. Thou art wiser than Dān'ēl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'el loved Yoṣeph more than all his sons for a son of old age was he to him. And he lifted up his eyes and saw Binyāmīn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And Lābān had two daughters, the name of the eldest was Lē'āh, and the name of the youngest Rāhēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adjj. *after* it, as **אֶחָד אִישׁ אֶחָד** *one man*.

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as **שְׁנֵי אַנְשִׁים** *two men*; **שְׁתֵּי נָשִׁים** *two women*.

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as **שְׁלֹשָׁת בָּנִים** *three sons*; **שְׁלֹשׁ בָּנוֹת** *three daughters*.

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred*.

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year &c.*, and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, **שְׁתֵּים עָשָׂר וּשְׁלֹשָׁה שָׁנָה** *sixty two years*, Gen. 5. 20, but also *twenty and three*, **עָשָׂרִים וְשָׁלֹשׁ שָׁנָה** Jud. 10. 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, **חֲמִשָּׁה עָשָׂר וְשִׁבְעִים שָׁנָה** *seventy five years*, Gen. 12. 4; or again **עָשָׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים** *twenty seven years*, Gen. 23. 1.

With the Masculine.			With the Feminine.		
	Absol.	Constr.		Absol.	Constr.
1	אֶחָד	אֶחָד		אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי		שְׁנַיִם	שְׁנֵי
3	שְׁלֹשָׁה	שְׁלֹשָׁת		שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִישָׁת		חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשָׁת		שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת		שִׁבַּע	שִׁבַּע
8	שְׁמֹנֶה	שְׁמֹנֶת		שְׁמוֹנֶה	שְׁמוֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת		תִּשְׁעָה	תִּשְׁעָה
10	עֶשְׂרֵה	עֶשְׂרֵת		עֶשֶׂר	עֶשֶׂר
11	{ אֶחָד עָשָׂר עֶשְׂרֵי עָשָׂר	{ אֶחָד עָשָׂר עֶשְׂרֵי עָשָׂר		אַחַת עָשָׂר	אַחַת עָשָׂר
12				עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשָׂר
	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר		שְׁנַיִם עָשָׂר	שְׁנַיִם עָשָׂר
13				עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשָׂר
	&c.			&c.	
	20	עֶשְׂרִים		60	שִׁשִּׁים
	30	שְׁלֹשִׁים		70	שִׁבְעִים
	40	אַרְבָּעִים		80	שְׁמוֹנִים
	50	חֲמִשִּׁים		90	תִּשְׁעִים
100	מֵאוֹת <i>fem.</i> , <i>constr.</i> מֵאוֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>				
200	מֵאוֹתַיִם <i>dual</i> (for מֵאוֹתַיִם).				
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.				
1000	אֶלֶף <i>masc.</i>				
2000	אֶלְפַיִם <i>dual.</i>				
3000	שְׁלֹשָׁת אֶלְפִים, 4000 אַרְבַּעַת אֶלְפִים, &c.				
10000	{ רִבְבֵּה <i>pl. regular.</i> רִבְאוֹת <i>pl.</i> רִבְאוֹת and רִבּוֹת רִבּוֹ				
20000	רִבּוֹתַיִם <i>dual.</i>				

Rem. a. The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b.* The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c.* The form *רבבה* *myriad* does not occur with a numeral before it; the other forms are used either in *sing.* or *plur.*, *four myriad* or *myriads*.

Rem. *d.* The *du. fem.* of the num. is used to express repetition, *שבעה* *seven times*, Gen. 4. 24. A few take suffixes *שנינו* *we two*, *שלושתם* *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	ראשון <i>fem.</i>	ראשונה	sixth	שש
second	שני "	שנית	seventh	שביעי
third	שליש "	שלישית	eighth	שמיני
fourth	רביעי "	&c.	ninth	תשיעי
fifth	חמישי or חמש	"	tenth	עשירי

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them, (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precativ particle *אם* are inseparable affixes.

The punctuation of the important prepositional fragments כ, ב, ל, מ, and of the conjunction ו, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle ה, the pointing of which varies:—

- a) Its usual pointing is ה, as הִנֵּה *is this?*
- b) Before simple sh'va it is ה, as הַעֲלֵה *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.
- c) Before Gutturals it is also pointed ה, often marked by *Metheg*, as הַלֵּךְ *shall I go?*
- d) Before Gutt. with *qameç* it is ה, as הֲיָחִי *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

	to	with	with	acc. sign.	unto	after	as, like	from	no, none	behold
<i>Sing.</i>	ל	את	עם	את	אל	אחרי	כְּ, כמו	מן	אין	הִנֵּה
1 <i>c.</i>	לִי	אֵינִי	יְעִמָּנִי	אֵינִי	אֵלַי	אחרי	כְּמוֹנִי	מִמֶּנִּי	אֵינִי	וְהִנֵּה הִנֵּנִי
2 <i>m.</i>	לְךָ	אֵתְךָ	אִתְּךָ	אֵתְךָ	אֵלֶיךָ	like	כְּמוֹךָ	מִמֶּךָ	אֵינִי	הִנֵּךָ
2 <i>f.</i>	לָךְ	אֵתְךָ	אִתְךָ	אֵתְךָ	אֵלֶיךָ	a	כְּמוֹךָ	מִמֶּךָ	אֵינִי	הִנֵּךְ
3 <i>m.</i>	לָם	אֵתָם	אִתָּם	אֵתָם	אֵלֵיהֶם	plur.	כְּמוֹהֶם	מִמֶּהֶם	אֵינֶם	הִנֵּם
3 <i>f.</i>	לָהֶן	אֵתָם	אִתָּם	אֵתָם	אֵלֵיהֶן	noun.	כְּמוֹתָם	מִמֶּהֶן	אֵינָם	הִנֵּן
<i>Plur.</i>										
1 <i>c.</i>	לָנוּ	אֵתָנוּ	עִמָּנוּ	אֵתָנוּ	אֵלֵינוּ		כְּמוֹנוּ	מִמֶּנּוּ	אֵינֶנּוּ	וְהִנֵּנּוּ הִנֵּנּוּ
2 <i>m.</i>	לָכֶם	אֵתְכֶם	עִמָּכֶם	אֵתְכֶם	אֵלֵיכֶם		יְכֶם	מִמֶּכֶם	אֵינֶכֶם	הִנֵּכֶם
2 <i>f.</i>	לָנָּךְ	אֵתְכֶן	עִמָּכֶן	אֵתְכֶן	אֵלֵיכֶן		כְּנָךְ	מִמֶּנָּךְ	אֵינֶנָּךְ	הִנֵּנָּךְ
3 <i>m.</i>	לָהֶם	אֵתָם	עִמָּם	אֵתָם	אֵלֵיהֶם		יְהֶם	מִמֶּהֶם	אֵינֶם	הִנֵּם
3 <i>f.</i>	לָהֶן	אֵתָם	עִמָּם	אֵתָם	אֵלֵיהֶן		כְּנָם	מִמֶּהֶן	אֵינָם	הִנֵּן
1 <i>p.</i>	לָךְ	אֵתְךָ	י and	אֵתְךָ	1 <i>poet.</i>	1 <i>poet.</i>	1 <i>poet.</i>	1 <i>p.</i> מִמֶּךָ	1 <i>poet.</i>	1 <i>p.</i> הִנֵּנִי
2 <i>poet.</i>	לָכֶם	עִמָּךְ	אֵתְךָ	אֵתְךָ	אֵלֵיכֶם		כְּמוֹכֶם	מִמֶּנִּי	אֵינֶנּוּ	2 <i>p.</i> הִנֵּנּוּ
							2 <i>p.</i> מִמֶּכֶם	מִמֶּנִּי	אֵינֶנּוּ	
							3 <i>p.</i> מִמֶּכֶם	מִמֶּנִּי	אֵינֶנּוּ	

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the *ā* vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *pl. m.* is בָּ. The form לְבָ is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לְבָ (e), but לְבָ and לְבָ, the latter broader sound in *pause*; a similar distinction perhaps obtains in בָּ. Comp. the suff. of ב.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרָיָה *after (hinder parts)*, with which agrees אַחֲרָיָה and others; and 2) words like לָאֵל which are derivatives of אֱלֹהִים roots and resume their lost *god* before suffixes. To this class belong also אֲלֵי *unto*, and אֲלֵי *upon*.

5. Certain particles contain something of the notion of a verb in them, as הִנֵּה *ecce*, אֵין *there is not*, שֵׁן *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative א, § 31. 5.

The word *as, like*, uses the base כִּמְ for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base כִּ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. The plenary spelling כִּמְ is usual, but the defective form כִּמְ also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form; such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be, יָכַל, *impf.* § 39.

abundance אֲבוֹנָה 1¹.

according to, כִּי prep.

acquire to, קָנָה.

add to, יָסַף *perf.* and *part.* in *Qal*; other parts in *Hiph.* See § 39.

adversary, עֹדֵי 2. § 43.

advise, (See counsel).

afflict to, עָנָה *Pi.*; affliction עֲנִי 2. § 45.

after, behind, אַחֲרֵי, אַחֲרֵי, אַחֲרֵי

after me &c. See § 49.

afterwards, אַחֲרָיו, אַחֲרָיו.

again, עוֹד; and she *again* bore אֶתְּכֶם וְהָלַךְ &c. See § 39; (still).

aged, v. and adj. זָקֵן; old age זָקֵן.

alas! אֲהֵהָהּ.

all, כָּל 2. § 43.

allow to, נָתַן, *acc.* and *inf.*

alone, לִבְדּוֹ 2. § 43. See בַּד in *Lex.* I alone אֲנִי לְבַדִּי &c.

also, גַּם; both... and also, גַּם... וְגַם.

altar, (sacrifice).

among, amongst, (midst).

and, וְ, § 15; both... and, וְ... וְ (also).

angel, messenger, מַלְאָךְ 1.

angry be, קָצַף; חָרָה, used *impers.*: he was angry לוֹ חָרָה.

anger, אַף 2 (אֲנִי).

anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.

another, אֲחֵר, one another... אֶחָד אֶחָד. See § 45.

any, (all); not any, none, לֹא... כָּל.

appear to, נִפְתָּח. of *see*.

appearance, מַרְאֵה, § 45.

approach to, (draw near).

arise to, קוּם, § 40.

ark, תִּבְרָה, (*e* firm).

ark (of covenant), אֲרוֹן 1.

arm, זְרוֹעַ *f.* (generally); pl. *im.* זְרוֹעֹת.

army, חֵיל § 41, (force).

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חץ 2. § 43.
 as, כּ, בָּאָשׁ.
 ascend to, (go up).
 ashamed be, בוֹשׁ § 40.
 ashes, אֵשֶׁן 2. i.
 aside turn to, סוּר, § 40.
 ask to, שָׁאַל, § 36.
 ass, he-ass חֲמֹר; she-ass אִתּוֹן 1.
 assemble, קָהַל *Hiph.*; (gather).
 assembly, אֲסֵפָה 1., מִקְרָא.
 atone to, כָּפַר *Pi.* (perf. in e);
 pass. Pu.; for אָל.
 avenge to, נָקַם; *Niph.* be avenged,
 avenge oneself.
 awake to, יָקַץ *perf. unus.*; *impf.*
 יִקְצֶה; *perf.* הִקְיָץ *Hiph.* of קוץ.

B.

bad, רָע 1. § 43.
 bank, שֵׁפָה 1. (lip).
 bark to, נָבַח.
 Baal, בָּעַל 2.
 be to, הָיָה, § 45.
 bear to, carry, נָשָׂא; (lift up).
 bear to, bring forth, יָלַד, § 39.
 be born, *Niph.*; beget, *Hiph.*;
 a boy יָלַד 2., girl יָלְדָה 2.;
 native land מוֹלָדֶת, § 29. 2.
 bear a, בָּרַב 2. § 43.
 beast, חַיָּה (cattle).
 beauty, יָפִי 2. § 45 (fair).
 bed, מִשְׁכָּב (stretch); מִשְׁכָּב 1. (lie).
 befall to, אָרַא; אָרָה.
 before, (face).
 beget to, (bear).
 begin to, חָלַל *Hiph.* (חָלַל); *pass.*
 תְּחַלֵּל; beginning תְּחִלָּה.
 beguile to, נִשָּׂא *Hiph.*

behind, (after).
 behold, הִנֵּה, הִנֵּה 2. § 43; *behold*
 I (me) הִנֵּנִי; *behold we (us)* הִנֵּנוּ.
 See § 49. Very often followed
 by the *participle*.
 believe to, אָמַן *Hiph.*; ל' of pers.
 belly, בֶּהֱמוֹן 1.; בֶּהֱמוֹן 2. i. (womb).
 beneath, instead of, תַּחַת 2.; plur.
 suff. תַּחְתִּי &c., rarely sing. ex-
 cept תַּחְתָּם.
 bereaved be, שָׁכַל *st.*
 beside, אֵצֶל, — *me* אֵצֵלִי, § 35. 2.
 between, בֵּין 2., § 41; *between me*
 and thee וּבֵינֵךְ; *between me*
 and you וּבֵינֵכֶם —.
 beware to, *Niph.* of keep.
 beyond, אַחֲרֵי.
 bind to, saddle, הִבֵּשׁ.
 bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר *st.*, יָמַר § 42.
 bitter, מָר 1., § 43.
 bless to, בָּרַךְ *Pi.*; *pass. Pu.* § 36;
 blessed, בָּרוּךְ; blessing בְּרָכָה 1.
 blind, עָוֵר 3.
 blood, דָּם 1.; *pl.* blood shed; with
 heavy suff. דָּמָם.
 blot out to, destroy, מָחָה; *pass.*
 Niph.
 boil to, cook, בָּשַׁל *Pi.*
 bone, אֵצֶם 2. *f.*; *pl. im* and *oth.*
 book, סֵפֶר 2.
 bosom, חֵיק 2., § 41.
 both, שְׁנַיִם (two); with Suff. *both*
 of us, we both שְׁנֵינוּ &c.
 bottle, חֲמָת 2.
 bow a, קָשָׁת 2. *f.*
 bow down to, כָּרַע; *trans. Hiph.*
 boy, (bear).

bread, לחם 2.

broad be, רחב *st.*; broad רחב 1.;

breadth רחב 2.

break to, שבר; *pass. Niph.*;

broken נשבר.

break down to, פירץ.

break to (of day), עלה, day break

זרח 2.

breath, נשמה 1.

brightness, נגה 2.

bring to, *Hiph.* of come.

bring down to, *Hiph.* of go down &c.

bring out to, *Hiph.* of go out.

bring up to, rear, גדל *Pi.*; (go up).

brook, נחל 2.

brother, אח. See Table of Irreg.

Nouns.

buck, he צאט, 2., § 41.

build to, בנה, § 44.

burn to, שרף; *pass. Niph.*; with fire, שרש.

burnt offering, עולה.

bury to, קבר; *pass. Niph.*; grave קבר 2. *i.* קבורה *b.* place.

but, כי, § 21 Ex.

butler, משקה § 45; butlership same (drink).

buy to, acquire, קנה, (possess).

buy corn to, שבר.

by, (of cause), כן, § 14.

by (beside) על § 49.

C.

calamity, איד, § 41.

calf, עגל 2.; *f.* עגלה, § 35.

call to, cry, קרא *dat.*; he called him Adam קרא לו אדם; he called his

name Adam קרא את־שמו אדם;

he was called Adam קרא לו אדם

captain, שר (prince).

to capture (a city), לבר.

carcase (corpse).

care take to, *Niph.* of keep.

cast to, throw, שלך *Hiph.*; *pass.*

Hoph.

cast lots to, (fall).

cattle, בהמה 1.; cons. *s.* בָּהֶם;

c. pl. בָּהֵם.

cavo, מצרה 1., & (3) firm.

cease to, חדל, *st.*; he ceased speaking חדל לדבר.

cedar, אֶרְנָן 2.

chamber, חדר 2 *m.*

change to, חלה *Pi.*

cheek, לחי 2., § 45.

cherub, כרוב.

child, ילד 2.; עוֹלָל 1.; עוֹלָל 3.;

children of Israel יִשְׂרָאֵל בְּנֵי (son).

choose to, בחר, *acc.*, ב.

city, עיר 2. *f.*; *pl.* עָרִים.

clean be to, שתר *st.*; clean שדור 1.

cleave to, דבק *st.*; to ב.

clothe oneself to, put on, wear,

לבוש *st.*, *acc.*; clothe (another)

with—, *Hiph.*, two *accus.*

cloud, ענן 1.

cold, adj. קר 1. § 43; noun קר 2.

colt, ציר 2. § 41.

come to, come in, enter, go in,

בוא; bring *Hiph.*; *pass. Hoph.*;

entrance מבוא 1.

comfort to, נחם *Pi.*; *pass. Pu.*

command to, צוה *Pi.*; *pass. Pu.*;

a command מצוה 1.

commit to, entrust (oversee).
 compassion, to have, רחם *Pi.*,
 (pity).
 conceal to, (hide).
 conceive הָרָה; *impf.* הֹרֶה; *vav*
 cons. וְהָרָה.
 confide to, trust, בָּטַח; *in* ב.
 contend to, רִיב, § 40.
 continually, תָּמִיד.
 corn, דָּגָן 1.
 corpse, carcase, נֶבֶלָה 1.
 corrupt to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.
 counsel to, advise, יָעַץ, *impf.*
 יִיעֹץ; deliberate *Niph.*, *Hithp.*;
 counsel עָצָה 1., § 39.
 count to, number, סָמַר; סָמַרָה, § 44.
 count to, impute, reckon, חָשַׁב.
 country the (field).
 court a, חֹדֶר 1. *c.*, *pl. im* and *oth.*
 covenant a, בְּרִית *f.*; to make a
 covenant—בָּרַת (cut); establish,
 fulfil a—, הָקִים (arise).
 cover to, כָּסָה *Pi.*; *pass.* *Pu.*; a
 covering מָכַסָה, § 45.
 cow, פָּרָה (ox).
 create to, בָּרָא; *pass.* *Niph.*
 creep to, רָמַשׁ, *impf.* in *o*; creep-
 ing things, רָמַשׁ 2., *coll.*
 cross to, pass over, by, עָבַר;
Hiph., bring over, make go
 through &c.; a crossing, ford
 מַעְבָּר 1.
 cry to, (call).
 cry out to, צָעַק, צָעַק; a cry
 צָעָקָה 1.
 cultivate to, (serve).
 cunning, אָרוּם 1.

curse to, אָרָר; קָלָל *Pi.*
 curse a, ban, תָּרַם 2.
 cut down to, cut, בָּרַת; *pass.* *Niph.*

D.

darkness, חָשֶׁךְ 2.
 dash in pieces, רָשַׁשׁ *Pi.*; *pass.* *Pu.*
 daughter, בַּת 2. *i.*; *my d.* בָּתִּי &c.
 plur. בָּנוֹת 1. Irreg. nouns.
 day, יוֹם 2., § 41; *pl.* יָמִים, יָמִי.
 dawn, day break, שָׁחַר 2.
 death, מָוֶת § 41 (die).
 deceive to, (beguile).
 declare to, (tell); (hear); (count).
 deep be, עָמַק *st.*; deep adj. עָמֵק 1.
 Add. Note 5 First Decl.
 deliberate to, (counsel).
 delight in to, חָפֵץ *st.*; *impf.*
 יִחְפֹּץ, in pause יִחְפֹּץ.
 delight, pleasure, חָפֵץ 2., § 35;
 delighting in, adj. חָפֵץ 1.
 deliver to, נָצַל *Hiph.*; *pass.* *Niph.*
 depart to, סוּר § 4C.
 descend to, יָרַד § 39.
 desert, wilderness, pasture, מִדְבָּר 1.
 desire to, חָמַד; *impf.* יִחְמַד (once
 יִחְמַד) *pass.* *Niph.*; חָמַץ *st.*
 desolation, תַּרְבֵּה 2.
 despise to, קָלַל; to be despised
 קָל (Qal).
 destroy to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.; שָׁחַד *Hiph.* *vass.* *Hoph.*;
 (blot out).
 die to, מוֹת; to kill, *Hiph.*, *Pōl.*;
pass. *Hoph.*; dead מָת *part.*;
 death מָוֶת 2., § 41.
 disease, sickness, חָלִי 2., § 45.
 displeased, אָנַף 1.

divide to, **בָּרַל** *Hiph.*; pass. *Niph.*

do to, (make).

dog, **קָלָב** 2.

door, **דֶּלֶת** 2 *f.*

dove, **יוֹנָה** *f.* pl. *im.*

draw near to, approach, **קָרַב**;

Hiph. bring near, offer, present; **נָגַשׁ** *perf.* used in *Niph.*,

Hiph. bring near; near **קָרוֹב** 1.

dream to, **הָלַם**; *impf.* **יִהְיֶה**; a dream **חֲלוֹם**, plur. *oth.*

drink to, **שָׁתָה**; to give to drink, water, **שָׁקָה** *Hiph.*; feast **שָׁתָה**, **מִשְׁקָה**, § 45; a butler, cupbearer, **מִשְׁקָה**, § 45; cupbearer's office. *same.*

drunk be, **שָׁכַר** *st.*; strong drink **שָׁכַר** 1.

drive out to, **נָרַשׁ** *Pi.*, pass. *Niph.*

dry be, **יָבֵשׁ** *st.*, § 39; **הָרַב**; dry-land **יָבֵשָׁה** 1.

dumb, **אָלֵם** 3.

dust, **עָפָר** 1.

dwell to, **יָשַׁב** § 39; **שָׁכַן** *impf.* in *o*; *Hiph.*, to place; tabernacle **מִשְׁכָּן**, *pl. oth (im)*.

E.

eagle, **נֶשֶׁר** 2. *i.*

ear, **אָזֶן** 2. *f., du.*; give ear, *hearken*, **הִשְׁמָע** *Hiph.*, denom.; (hear).

earth, land, **אָרֶץ** 2 *f.*

earthquake, **רָעַשׁ** (shake).

east, **מִזְרָם**; on the east of — **מִמְּקָרָם ל**.

eat to, **אָכַל**, § 35; give to eat, *Hiph.*; meat, food, (**אָכַל** 2.), **אָכְלָה** 2., **מִאָּכַל** 1.

edge, **קָדָה**, with the edge of the

sword **לִפְי תָרַב**. See Table of Irreg. Nouns.

eggs, **בִּיציִים** 2., pl. *f.*, § 41.

Egypt, **מִצְרַיִם** *f.*, § 16. 1; Egyptian **מִצְרַיִי**, fem. **מִצְרַיִת**.

elder, **זָקֵן** 1., (aged); elder, comp. — greater, (great).

embrace to, **חָבַק** *Pi.*

empty, **רִיקָם**.

end, **קֵץ** 2., § 43; latter end **אַחֲרִית** *f.*

end, be ended, **תָּם** *st.* § 42; *Hiph.*, to finish, complete; perfect, **תָּם** 1., **תָּמִים** 1.

enemy, **אֹיֵב** 3.; enmity **אֵיבָה** 2.

enter to, **בָּא**, **אָל**, **קָבַל**.

entrance, **קְבוּאָה** 1.

escape to **מָלַט** *Niph.*; rescue *Pi.*

establish to, *Hiph.* of **קָם** arise.

eternity, (ever).

evening, **עָרַב** 2 *c.*

ever, eternity, **עוֹלָם** 1., **עַד**; for ever **לְעוֹלָם**; eternal hills **עַד הָרֵי**; never **לֹא ... לְעַד**.

every, **כָּל**, every day **כָּל-יוֹם**, (all); they went every man to his house **וַיֵּלְכוּ אִישׁ לְבֵיתוֹ**.

evil, adj. **רָע** 1., § 43; evil, *n.* **רָע**, **רָעָה** 2., § 43; **אָוֶן** 2., § 41.

except, **כִּי אֵם**.

extinguished be, **נִכְשָׁה** *st.*

eye, **עֵין** 2. *f.* § 41. *du.*; *pl.* **עֵינֹת** fountains.

F.

face, faces, **פָּנִים** 1. *pl.*; before, formerly **לְפָנַי**; before me **לְפָנַי** &c.; used both of time and place.

- fair, beautiful, יָפֵה 1., § 45; beauty, fairness יָפִי 2.
 fall to, נָפַל, *impf.* in o, § 33; let fall, drop, cast (lots), *Hiph.*
 famine, (hungry).
 far to be, רָחֵק *st.*; far, adj. רָחוֹק 1.
 fat בָּרִיא 1.
 father, אָב *irreg.* See Table of *Irreg. Nouns.*
 fear to, יִירָא *st.*, § 39, *impf.* יִירָא; *inf.* יִירְאוּ; pass. *Niph.*; terrible מוֹרָא; fear יִירְאוּ 2., מוֹרָא 1., § 38; fear פָּחַד 2.
 feast, (drink).
 feast, to hold a (religious), תָּנַח, § 42, a (religious) feast תָּנַח 2., § 43.
 feed to, רָעָה, shepherd רָעָה.
 field, שָׂדֶה 1., § 45, pl. *šith* (im).
 fierceness, (heat), תָּרוֹן.
 fight to, לָחֵם *Niph.*; with, against ב; for ל; battle, war מִלְחָמָה, מִלְחָמָה, § 29. 2.
 fill to, (be full).
 find to, מָצָא; pass. *Niph.*
 fine, דָּק 1., § 43.
 finish to, כָּלָה *Pi.*; pass. *Pu.* (be ended).
 fire, אֵשׁ 2. *f.*, § 43.
 firmament, expanse, רָקִיעַ 1.
 first, former, רִאשׁוֹן; at first בְּרִאשׁוֹנָה.
 fish, דָּג, דָּגָה 1., § 18. 3.
 flame, לֶהָבָה 1.
 flee to, בָּרַח; גָּנוּס; to put to flight, הָגִיס (*Hiph.*); a refuge מְנוּס 1., § 41.
 flesh, בָּשָׂר 1.
 fling to, (cast).
 flock, צֹאן 2.; עֶדְרָה 2.
 flood (of Noah), מַבּוּל.
 foe, אֹיֵב (enemy).
 food, אִכְלָה (eat).
 fool, נָבִיל 1.; אֲוִיל; folly אֲוִילָה 2.
 foot, רֶגֶל 2. *f.*
 for, conj. כִּי.
 force, forces, army, חַיִּל 2., § 41; also, wealth, valour.
 ford to, (to cross).
 ford a, מַעְבָּר.
 forget to, שָׁכַח; pass. *Niph.*
 fork, מִזְלֵג 3.; pl. מִזְלָנוֹת.
 form to, יָצַר, § 39; *impf.* יִצַּר.
 forsake to, אָוַב (leave).
 four, § 48; fourth, אַד.
 fowl, (bird).
 friend, רֵעֵה, § 45.
 frog, צְמִירָדָה 3., § 30.
 from, out of, prep. מִן, § 49.
 fruit, to bear, be fruitful, פָּרָה; fruit פֵּרִי 2., § 45.
 full be, מָלָא *st.*; of, acc.; be filled with, *Niph.*, acc.; to fill (a thing with) *Pi.*, two acc., § 38; full, fulness, מָלָא; full, adj. מָלָא.

G.

- gain to (property), רָכַשׁ; gain, property רִכְוֶשׁ.
 garden, גֶּן 2., § 43.
 garment, בְּגָד 2. *i.* See note p. 17;
 שְׂמֵלָה 2.
 gate, שַׁעַר 2.
 gather to, אָסַף, § 34; assemble,

gather themselves, and pass.

Niph.; קָבַץ *Pi*.

gazelle, (beauty), צִיָּי 2. *i.*, § 45.

generation, דּוֹר 2., § 41, pl. *im*, *oth*.

genealogies, history, מְלִלֵי דֹרֹת pl. *f*. (bear).

Gentiles, גּוֹיִם נָצִי nation.

girl, (bear), (lad).

give to, נָתַן, § 33; *dat.*; gift מָתָן 1.

glad be, (joyful).

glorify to, קָבַד *Pi* (be heavy);

glory קְבוֹד 1.

go to, הָלַךְ, § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring down; pass. *Hoph.*

go in, נָכַח, § 40; bring in, *Hiph.*, pass. *Hoph.*; followed by ב, מֵל, acc.

go out, יָצָא, § 38, 39; bring out, *Hiph.*; pass. *Hoph.*; of מָן, out-going, exit מוֹצֵא 1., § 38.

go up, עָלָה; bring up, *Hiph.*; an ascent מַעְלָה, § 45.

let go to, שָׁלַח *Pi*.

God, אֱלֹהִים pl. (sing. in poetry אֱלֹהִי); with inseparable preposition לֹא &c., but מִיָּה.

gold, זָהָב 1.

good be, pleasing, agreeable, טוֹב *perf.*; *impf.* יָטִיב; do good to, do right, *Hiph.*; well, very יָטִיב *inf. abs.* § 39.

good, adj. טוֹב; good, goodness, the best טוֹב 2., מִיָּטֵב 1.

govern to, rule, *over*, מָשַׁל, ב, (king).

grass, עֵשֶׂב 2.; עֵשֶׂב 2.; to sprout grass (young) הִתְעֵשֶׂב *Hiph.* *denom.*

grave, (bury).

great be, grow, גָּדַל *st.*; bring up (a child) *Pi.*; magnify, *Hiph.* (*Pi.*); — oneself, *Hithp.*; great גָּדוֹל 1.; greatness גְּדוּלָה 2.; great רַב 1., § 43, pl. many.

greyhairs שֵׁבֶרֶת.

groan to, מָנַח *Niph.* § 34.

ground, מַדְבָּרָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, שָׁמַע *st.*; suffer, be punished (as guilty) *Niph.*, guilty, *part.*; guilt שָׁמַע 1., עָוֹן 1.

H.

Hades (She'ol).

half, חָצִי 2., § 45.

halt to, be lame, צָלַע.

hand, יָד 1. *f.*, § 18; *your* — יָדְכֶם.

hang up to, יָקַע *Hiph.*, הוֹקִיעַ.

happen to, to, (be fall).

hard be, קָשָׁה; harden, *Hiph.*; hard, severe קָשָׁה 1.; (heavy).

hate to, שָׂנֵא, § 38; hatred שִׂנְאָה 2.

head, רֹאשׁ, § 41. pl. ראשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.*; (ear); rumour, report שָׁמַע 2.

heart, לֵבָב 1., לֵב 2., § 43 (pl. *oth* in both).

heaven, heavens, שָׁמַיִם 1. pl.
 heavy be, כָּבֵד *st.*; make heavy,
 harden; (honour, glorify) *Pi.*;
 heavy, כָּבֵד 1.
 Hebrew, עֲבָרִי, fem. יָה. — &c.
 heifer, עֲגֵלָה 2.
 help to, עָזַר; help עָזַר 2., § 35.
 hero, mighty man, גִּבּוֹר.
 hide to, סָתַר *pass.*, reflex. *Niph.*;
act. Hiph.; חָבֵא *pass.*, reflex.
Niph., *Hithp.*; *act. Hiph.*
 high be, רוּם; lift up, *Hiph.*; high,
 lofty רָם 1. *part.*
 hill, mountain, הַר 2., § 43.
 history, (genealogies).
 hither, here, adv. הֵלָּא.
 ho! הוּא.
 holy be, קָדַשׁ *st.*; sanctify *Pi.*; —
 oneself *Hithp.*; holy, saint
 קָדוֹשׁ 1.; holiness קָדוֹשׁ 2.; holy
 place, sanctuary קֹדֶשׁ, מִקְדָּשׁ 1.
 honey, דְּבַשׁ.
 horn, קַרְנִי 2. *f.*
 horse, סוּס 2.; mare, cavalry, *f.*
 host, army, time of service צְבָא
 1. pl. *st.*
 hot be, חָם *st.*; hot חָם 1., § 43;
 heat חָם 2.
 house, בַּיִת 2., § 41.; home בֵּיתָה;
 pl. בָּתִּים.
 how! הֵךְ; הֵךְ.
 howl to, יָלַל *Hiph.*, § 39.
 hungry be, רָעַב *st.*; hungry, רָעַב;
 hunger, famine רָעַב 1.
 hunt to, צָדָה; venison צִיד.
 husband, (man).

L

if, אִם.
 ill, (evil).
 image, צֶלֶם 2.
 imagination, יָצַר 2. (form).
 impute to, reckon, חָשַׁב.
 in, prep. ב, § 14; into, ב, אֶל.
 increase to, רָבָה.
 inhabit to, יָשַׁב § 39; inhabitant,
 יָשָׁב.
 inherit to, יָרַשׁ § 39, dispossess
Hiph.; נָחַל, give to inherit,
Hiph.
 iniquity, אָנָּן 2., § 41; (evil, guilt).
 innocent, נָקִי 1., נִקְיָא.
 inside, midst, heart, קֶרֶב 2. *i.*;
within the city הָעִיר בְּקֶרֶב; — *me*
 בְּקֶרְבִּי (midst).
 instead of, תַּחַת (beneath).
 Israel יִשְׂרָאֵל.

J.

Jehovah, יְהוָה; perhaps יְהוֹה;
 usually read אֱלֹהֵינוּ.
 Jerusalem, יְרוּשָׁלַם.
 journey to, נָסַע; journey מָסַע 1.
 joyful be, rejoice &c., שִׂמְחָה *st.*;
 glad, joyful, *part.*; gladness,
 joy שִׂמְחָה 2., also, גִּיל verb
 and noun, § 40—41.
 Judah, יהוּדָה.
 judge to, שָׁפַט; to litigate, im-
 plead one another *Niph.*; a
 judge, *part.*; judgment מִשְׁפָּט 1.
 just be, righteous &c. צָדִיק *st.*;
 justify *Hiph.*; —oneself, *Hithp.*;
 just, righteous צָדִיק; righte-
 ousness צְדָקָה 2. *i.*, צְדָקָה 1.

K.

keep to, watch, **שָׁמַר**; keep one-self, take care, beware, *Niph.*; watchman, *part.*; watch **מִשְׁמָר** 1.; watch, charge, **מִשְׁמָרָה**, **מִרְתָּה**—§ 29.

key, **מַפתֵּחַ** 3 (open).

kid, **גִּיד**, § 45.

kill to, **הָרַג**; *Hiph.* of **דָּם** (הָמִית).

kindle to, *Hiph.* of **יָצַת**; **יָקַד**, § 39.

king be, rule **מָלַךְ**, *over* **עַל**; **ב**, make one king *Hiph.*; *pass. Hoph.*; a king **מָלַךְ** 2.; queen **מַלְכָּה** 2.; kingdom **מַמְלָכָה** &c., § 29. 2.

kiss to, **נָשַׁק**, *impf.* in *a*, (also *o*); *dat.*; a kiss **נִשְׁקָה**.

kneel to, **כָּרַךְ** *st.*; to make (a beast) kneel, *Hiph.* The other parts in sense of "bless"; (bless); knee **כָּרַךְ** 2. *i., f. du.*

know to, **יָדַע**, § 39; *impf.* **יָדַע**, *imp.* **יָדַע**, *inf. cons.* **יִדְעַת**; *pass. Niph.*; inform, make known, *Hiph.*; *pass. Hoph.*; knowledge, **יָדַעַת** 2.

L.

lad, **נָעַר** 2.; girl, damsel, *f.* **נַעֲרָה** 2.

ladder, **סֻלָּם**.

lady, mistress, **אֲרֻמָּה** 2. *i.* See § 29. 2.

lance, **רִמְחָה** 2.

land, (earth).

last, **אַחֲרֵיכֵן**, (after).

law, instruction, **תּוֹרָה**, (teach).

leaf, **עֵלֶה** 1., § 45.

lean to, rest, press, *act.* **שָׁמַךְ**; one-self, *Niph.*; **שָׁמַךְ** *Niph.*; upon **עַל**.

learn to, **לָמַד** *st.*; make learn, teach, *Pi.*, *two acc.*

leave to, abandon, **אַזַּח**; *pass. Niph.*

leave off to, stop, (cease).

left (over) be, remain, **שָׁאַר**; to leave over, let remain, *Hiph.*; *pass. Niph.*

left (hand), **שְׂמָאל**.

length, (long).

leopard, **נִמְר** 1.

lest, conj. **פֶּן**, joined with *impf.*

lick to, **לָקַק**.

lie down to, lie, **שָׁכַב** *st.*; a bed **מִשְׁכָּב** 1.; to lie down (of beasts) **רָבַץ** *st.*; a stall, resting place **מִרְבֵּץ** 3., § 30.

lie to (speak falsely), **כֹּזֵב** *Pi.*; a lie **כִּזְב** 1.

life, (live).

lift up to, bear, **נָשָׂא** (high).

light be, shine, **אָוַר**, *perf.* in *o*; give light, *Hiph.*, § 40; light **אָוַר** 2.; luminary, light **מְאֹר** 1., *pl. ṣth (im)*.

light be, swift, **קָל** *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift **קָל** 1., § 43.

like, prep. **כִּי**, § 14.

lion, **אֲרִי** 2., § 45; young lion **בְּרִי**.

lip, edge, shore, **שִׁפָּה** 1. *du.*

listen to (hear), **שָׁמַע**, **כָּ**.

little be, **קָטָן** *st.*, § 22; little **קָטָן** 1., **קָטַן** 1. — the first form is not inflected (*once* in cons.),

the second is inflected קָמַה &c. See Add. Notes.
 little a, some, a few מְעַט *a little water, food* &c. מֵי, אֶכֶל; *a few people* מֵי &c.
 live to, חָיָה, § 45; living חַי (from root *doub.* 'Ay.); life חַי chiefly pl. חַיִּים; living creature, beast חַיָּה.
 lofty be גָּבַה *st.*; lofty, high גָּבַה 1; loftiness, height גָּבַה 2.
 long be, אָרַךְ *st.*; to prolong *Hiph.*; long *part.* only in cons. אָרַךְ (see Add. Notes to first decl.), אָרַךְ 1. *infl.* אָרְכָה (see Add. Notes); length אָרַךְ 2.
 look to, נִבַח *Hiph.*
 lord, אֲדוֹן 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יְהוָה.
 lot, גוֹרֵל 1., pl. *oth.*
 loud, גָּדוֹל (great).
 love to, אָהַב *st.*, § 34; love אָהַב *inf. cons.*
 low be, שָׁפַל *st.*; low שָׁפַל; to bring low *Hiph.* of שָׁפַל or כָּרַע.

M.

maid, שִׁמְרָה 2.; אִמָּה 1., pl. *ir-reg.* אִמָּהוֹת, see Table of Irreg. Nouns.
 magnify to, (be great).
 make to, do, עָשָׂה; *pass.* *Niph.*; *to make one thing into another, two accus.*; work, deed מַעֲשֶׂה, § 45; *poet.*; a work מַעֲשֶׂה 2.
 male, זָכָר 1.

man, husband, אִישׁ; man, man-kind אָדָם.
 manner, מָנֶה 2., מִשְׁמַח 1.
 mantle, מְעִיל; אֲדָרְת, § 29. 2.
 many be, increase, רָבָה; increase to, act. *Hiph.*; many רַב 1., § 43.
 mare, (horse).
 matter, (word).
 measure to, מָדַד, § 42.
 meat, (eat).
 meet to, קָרָא; *infin. cons.* קָרְאָה, *to meet him* לְקָרְאָתוֹ &c.
 melt to, מָוַג, and *Niph.*
 memory, זָכָר 2.
 mention to, *Hiph.* of *remember.*
 merciful to be, רָחַם *Pi.*, acc. חָנָן; mercy, loving kindness חֲסֵד.
 messenger, (angel).
 midst, בֵּינָךְ 2., § 41; *within the house*—בְּתוֹךְ; (inside).
 mighty man, (hero).
 minister to, שָׁרָה *Pi.* (serve).
 mischief, אָסוֹן.
 missile (send).
 mistress, (lady).
 month, חֹדֶשׁ 2., (new).
 moon, יָרֵחַ.
 more, (still), עוֹד.
 morning, בֹּקֶר 2.
 morsel, fragment, מִת 2. *i. f.* § 43.
 mother, אִם 2., § 43.
 mountain, (hill).
 mourn to, מָנַח; אָבַל *st.*; mourning מִנְחָה 3.
 mouth, edge, פֶּה. Table of Irreg. Nouns.
 much, רַב 1., § 43; (many).

N.

naked, עירום pl. עירומים, Add.

Notes; nakedness, ערונה 2.

name, שם 3.; pl. שמות.

narrate to, ספר Pi.

nation גוי (people).

native land, מולדת 2. (bear).

near, קרוב 1., (draw near).

neck, צואר 1. sing and pl.

new, חדש 1.

night, ליל 2., § 41, usually לילה 2.

no, not, לא direct; אל subjective;

no, none אין 2.

not to, לבלתי inf.

north, צפון 1.

now, עתה.

number to, חשבה; (count).

nurse, מניקת 2. i. § 29.

O.

oath, שבועה (swear).

offer to, Hiph. of קרב draw near.

offering, קרבן; meat—(i. e. bloodless) מנחה; drink — נסך 2 i.; burnt—עלה.

ointment, שמן 2.

old, (elder, aged).

olive, זית 2., § 41.

on, upon, על ב, §§ 14. 49.

one, § 48; one—another, § 45 (friend), (brother).

only, אך, רק.

open to, פתח; pass. Niph.; door פתח 2. i.; key מפתח 3.; to open (of eyes) פקח; pass. Niph.

oppress to, לחץ ענה Pi.

or, או; אם, וְאם in interrogative or indirectly interr. sentences,

—shall we go or shall we forbear? אוְאם נֵהְיֶה—הִנְגִּידָה; or no, or not לא אם.

other, אחר, pl. אחרים.

out, out of, מן.

out at, in at, בַּעַד (properly "interval" "distance").

outside, חוץ; to the outside הַחוּצָה;

on, at, the outside of the house

מחוץ לבית.

over, upon, על.

overflow to, overwhelm, שָׁמַח.

oversee to, visit, פָּקַד; commit, entrust, Hiph.; an overseer

פָּקִיד 1.

ox, פָּר 2., § 43; cow, fem.; שׁוֹר § 41.

P.

pain, חָלִי 2., § 45; מכאב.

palace, הַיָּקֵל 1. pl. im (oth).

palm, (hand), כַּף 2., § 43.

pass by, עָבַר (cross).

passover, פֶּסַח 2.

pasture, מִדְבָּר (desert).

path, נְתִיב 1.

pay to, שלם Pi.

people, עַם 2., § 43.

perfect, תָּמַם 1., § 43; תְּמִימִים 1. (be ended).

perish to, אָבַד, § 35; destroy, Pi., Hiph.

permit to, נָתַן acc.

pit, prison, בּוֹר 2., § 41, pl. oth.

pity to, חָנַן, § 42.

place to, שָׁיַת, שָׁיַם; (set), (dwell), (rest).

place a, מָקוֹם 1., pl. oth; (arise).

plague, נִגַּע 2.; מִדָּה.
plain, שְׁפֵלָה.
plant to, נָטַע; a plant נֹטֵעַ 2 i.
play to, sing &c., וָמַר *Pi*.
plead with to, רִיב, קָ, אָם, § 40.
plough to, חָרַשׁ.
plunder to, קָנַן, (spoil); (take).
poor, אֲבִיּוֹן, דָּל 1., § 43.
possess to, קָנָה, יָרַשׁ; possessor
קָנָה; possession מִקְנָה § 45.
pot, כִּי, pl. *oth*.
pour out, שָׁפַךְ (spill).
powerful, אֲצִיּוֹם 1.
prayer, תְּפִלָּה.
precept, מִצְוָה, (oversee).
prey, מַלְקוֹחַ (take).
presence, in of, לִפְנֵי (face).
priest, כֹּהֵן 3.
prince, שָׂר 2., § 43.
prolong to, *Hiph.* of אָרַךְ *be long*.
promise to, אָמַר; *infin*.
prophecy to, נָבֵא *Niph.*, (*Hithp.*);
concerning, ל, עַל; prophet
נָבִיא 1.
prove to (try), צָרַךְ, בָּחַן.
proverb, מָשָׁל 1.
punished be, *Qal*, *Niph.* of אָשַׁם
be guilty.
pursue to, דָּרַךְ.
put on, wear, לָבַשׁ *acc.*; to clothe,
dress with, *Hiph.*, *two acc.*, § 38.
put out to, (the hand), שָׁלַח.
put to, place, set, נָתַן.

Q.

queen מַלְכָּה 2.
quiet, שָׁאֵנָן.
quiet become, שָׁתַק, *impf. o.*

R.

rain to, חָטַר *Hiph.*; rain חָטַר 1.
ram, אֵיל 2.
ransom, כֶּפֶר 2., (atone).
read to, קָרָא.
rebel, revolt to, מָשַׁע; *against* ב.
receive to, לָקַח, § 33.
redeem to, קָדַם, קָדַם; redemption
גְּאוּל; redeemer גְּאוּל.
refrain to, נָחַק *st.* (far).
refresh to, קָצַד.
refuge, (flee), (trust).
regard to, שָׁעָה, אָל, (look).
reign to, (king).
rejoice to, (joyful be).
remember to, זָכַר; *pass. Niph.*;
call to remembrance, mention,
Hiph.; memory זָכַר 2.
remove to, מָוָה *intrans.*; *Hiph.*
trans.
rend to, קָרַע.
repent to, נָחַם *Niph.* נָחַם.
report, שָׁמוּעָה (hear).
rescue to, (escape); (deliver).
rest to, שָׁבַת; make cease, *Hiph.*;
נָחַם; give rest, *Hiph.* נָחַם *dat.*;
place, set, *Hiph.* הִנִּיחַ; resting-
place מְנוּחָה, מְנוּחָה, § 41;
sabbath שָׁבַת 1.
restore to, (return).
return to, שׁוּב; restore *Hiph.*,
Pól.; return תְּשׁוּבָה.
reveal to, גִּלָּה.
review to, מָסַד, (oversee).
rib, side, צִלְעַת *f.* 1.; pl. *oth* (*im*).
riches, תֵּיל 2 (force); rich אֲשֶׁר.
ride to, רָכַב *st.*; to make ride,

set on a horse &c., *Hiph.*;
 chariot רכב 2. *i.*, מרכבה.
 riddle, חידה.
 righteous be, (just).
 rise to, קים.
 rise early to, *Hiph.* שכם.
 rise to (of star &c.), וָרַח; rising,
 shining וָרַח 2.
 river, נָהָר 1. pl. *oth* and *im*;
 יָאֵר (mainly of Nile and its
 branches).
 roll to, גָּלַל *Qal*, *Hiph.*; pass.
Niph.
 rule over to, (govern).
 rumour, (report).
 run to, רוּץ; make run, bring
 hastily, *Hiph.*; runner, post,
 רֶץ 1.

S.

sabbath, (rest).
 sacrifice to, וָבַח; sacrifice וָבַח
 2. *i.*; altar מִזְבֵּחַ 3., pl. *oth*
 (offer, offering).
 saddle to, (bind).
 saint, (holy).
 sake of, for, "בְּעֵבוֹר פֶּ" — *of me*
 גָּלַל, עָבַר; see גָּלַל, עָבַר
 in Lex.
 salt, מָלַח 2.
 salvation, (save).
 sanctify to, (holy).
 sanctuary, (holy).
 sand, חול 2., § 41.
 satisfied be, שָׂבַע *st.*, with, acc.;
 to satisfy with, *Hiph.*, two acc.,
 § 38; satisfied, שָׂבַע 1.; fulness
 שָׂבַע 2, שָׂבַע 1.

save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass.
Niph.; salvation, safety יָשַׁע
 2.; יְשׁוּעָה.
 say to, promise, אָמַר, § 35.
 scattered be, מוּץ (impf.); to
 scatter, *Hiph.*; pass. *Niph.*
 sceptre, tribe, rod, שֵׁבֶט 2.
 scribe, סֹפֵר 3. (count).
 sea, יָם 2., § 43, cons. יָם, יָם, and
 יָם (only in יָם-סוּף).
 see to, רָאָה, § 44—45; pass.
Niph.; shew, let see, *Hiph.*, two
 acc.; seer, רָאָה; sight, aspect,
 face מַרְאֶה.
 seed, וָרַע 2., (sow).
 seek to, enquire at, דָּרַשׁ; pass.
Niph.
 seek to, בָּקַשׁ *Pi*.
 sell to, מָכַר; pass. *Niph.*
 send to, שָׁלַח; send away, loose,
Pi.; a missile שָׁלַח 2. *i.*
 serpent, נָחַשׁ 1.
 serve to, till, עָבַד; pass. *Niph.*;
 enslave, *Hiph.*; servant עָבַד 2.;
 service עָבָדָה; to serve — min-
 ister (mainly in sacred things)
 שָׁרַת *Pi*.
 set to, נָתַן, שָׂם, שָׂת; *Hiph.*,
Pol.; pass. *Niph.*, (place).
 seven, seventh, § 48.
 shadow, צֶל 2., § 43.
 shake to, רָעַשׁ; trans. *Hiph.*; an
 earthquake רָעַשׁ 2.
 shave to, נָלַח *Pi.*; *Hithp.*
 shed to, (spill).
 Sheol, hades, שְׁאוֹל.
 shepherd, herdsman, רָעָה (feed).
 shine to, אָוִיר.

- shore, (lip).
 short, קצר 1.
 shoulder, שכם 2. *i*.
 shut to, קנר; pass. *Niph.*
 sick be to, חלה; sickness חלי.
 side, end, ירכה (ירכה?), *du.*
 (once *sing.*); in *cons.* kaph has
 Dag.
 silent be, שם *st.* (*impf.* also in *o*).
 silver, כסף 2.
 simple one a, פתי 2., § 45.
 sin to, חטא; sin חטא 2., § 45.
 sinner (*sing.*) חטא *part.*, חטא
 (used in plur.).
 sing to, שיר; a song שיר and
 fem.
 sister, אחות 1. Irreg. nouns.
 sit to, dwell, ישב, § 39; make
 to sit, place, *Hiph.*; pass.
 Hoph.; a seat מושב 1.
 slay to, הרג (die).
 slaughter to, שחט.
 sleep to, ישן *st.*; sleep, slumber
 יום; sleep heavily רדם *Niph.*;
 sleep שנה 1., התנומה; heavy
 (ecstatic) sleep התנדמה, *e firm*.
 smell to, ריח *Hiph.*; smell ריח 2.
 smite to, נגף; pass. *Niph.*; נכה
 Hiph. הכה, pass. *Hoph.*; נגע;
 stroke, defeat מנקה, מכה,
 נגע 2. *i*. (The word מכה is
 of general use, the other
 two very commonly of divine
 plagues.)
 smoke, עשן 1.
 snare, פח 2., § 43.
 sole (of foot), palm, כף 2 *f.*
 § 43.
 some, (a little); כן partitive.
 son, בן 3. Irreg. nouns.
 sore, רע (bad).
 sorrow, heaviness, יגון 1.
 soul, נפש 2. *f*.
 south, נגב 2.
 sow to, זרע; bear seed, *Hiph.*;
 seed זרע 2.
 speak to, דבר *Pi.* (perf. in *e*); a
 word, thing דבר 1.; everything
 כל דבר, nothing כל ד
 לא—כל ד
 לא.
 spill to, ששך; pass. *Niph.*
 spirit, wind, רוח *f*. 2.
 spoil to, plunder, שלל; spoil
 שלל 1.
 spread to, spread out (hands),
 פרש יצע *Hiph.*, § 39. 3.
 sprout to, צמח; make to sprout,
 Hiph.; sprout, branch צמח 2.
 i.; (grass).
 staff, מקל 3., pl. *oth*.
 stall, lair, כרביץ 3., (lie down).
 stand to, עמד; set up, *Hiph.*;
 יום.
 steal to, גנב *Qal* and *Pi.*; pass.
 Pu., *Niph.*; thief, גנב, *a*.
 star, כוכב 1.
 still, yet, more, עוד; *suff.* as אין,
 see § 49; still alive עוד חי;
 (again).
 statute (command); חק 2., § 43,
 fem. חקה; (precept).
 stone, אבן 2.
 stranger, sojourner, זר 1., § 41;
 strange, foreign נכרי (*nokhrî*).
 street, חוץ 2.; pl. *oth*; שוק 2.;
 רחב, *f.* pl. *oth*.

strength, (strong).
 stretch to, **נָסַח**, also *Hiph.*; (put out); a bed **מִטָּה**.
 strip to, **פָּשַׁט** *Hiph.*
 strong be, **חָזַק** *st.*; **חָזַץ** *st.*; strengthen *Pi.*; **חָצַם** *st.*; strong **חָזַק**, **חָזַץ**, **חָצַם**; strength, **חֹזֶק** and *fem.*; **עוֹ** 2., § 43; **בָּחַ** 2., § 43.
 strive to, plead, **רִיב**, § 40, strife, plea **רִיב** 2., **מִרִּיבָה**.
 suck to, **יָגַס** § 39; suckle, give suck, *Hiph.*; nurse, *part. Hiph.*, see § 29.
 suffer to, punishment, (be guilty): to suffer pain **פָּאַב** *st.* (pain).
 sun, **שֶׁמֶשׁ** 2.
 swarm to, **שָׁרַץ**; with *acc.*; a swarm **שָׁרָץ** 2.
 swear to, **שָׁבַע** *Niph.*; oath **שְׁבוּעָה**.
 sweat, **זָעָה** *f. firm.*
 sweet be, **מָתַק** *st.*; sweet **מֶתוּק** 1., inflect. **מֶתוּקָה**.
 sword, **חֶרֶב** 2., *f.*
 sycamores, **שִׁקְמִים**.

T.

tabernacle, **מִשְׁכָּן** (dwelling).
 take to, **לָקַח**; *pass. Niph.*, *Pi.*, § 33; prey, plunder **מִלְקָח**; take (capture in war &c.) **לָכַד**; *pass. Niph.*
 tall, **גָּבַהּ** (great). *Cons.* **גָּבָהּ**.
 tambourine, **תֶּבֶל** 2., § 43.
 taste to, **טָעַם**; taste, sense **טַעַם** 2.

teach to, (learn), **יָדַע** *Hiph.*, **הוֹדִיעַ**; law, instruction **מִצְוָה**.
 tell to, **נָגַד** *Hiph.*; *pass. Hoph.*; (count), (say), (speak).
 temple, **הֵיכָל** (palace).
 tent, **אֹהֶל** 2; pl. **אֹהֳלִים**.
 terrible, **נוֹרָא** (fear).
 testify to, **עָדָה** *Hiph.*; witness **עָד**.
 that, conj. **כִּי**; in order that **לְמַעַן** with *inf. cons.*, or *imperf.*; that is very often expressed by *vav consecut.*
 then, of time, **אָז**; then of transition in thought, 1 simple and *consecut.*
 thence, (there).
 there, **שָׁם**; thither **שָׁמָּה**; thence **מִשָּׁם**; where, whence &c. (who).
 there is (was), **יָשׁ**; — water **יָשׁ** **יָמִים**; I have **יָשׁ לִי** &c.; there is (was) not, **אֵין**, there is no water — **אֵין**; *suff.*, see § 49.
 therefore, **עַל־כֵּן**.
 thief (steal).
 thigh, **יָרֵךְ** 1.; *cons.* **יָרֵךְ**. See Add. Notes to first declens.
 thing, (speak).
 thither, (there).
 thorn, **קוֹץ** 2.
 thought, **מַחְשָׁבָה**, § 29. 2 (count), *cons. pl.* **מַחְדָּה**.
 thresh **דָּוַשׁ**; threshing-floor **גֶּרֶן** 2., pl. *ōth.*
 threshold, **סָף** 2. *i.*, § 43 Rem.
 throne, seat, **כִּסֵּא** 3., pl. *ōth.*
 thus, **כֵּה**.
 tidings, to bring, preach **בִּשַׁר** *Pi.*

till, cultivate, (serve).
 till, until, prep. עַד; conj. עַד
 אֲשֶׁר with *perf.* or *impf.* according to sense. *Suff.* § 49.
 time, עַתָּה 2., § 43; time (*fois*, *mal*) פַּעַם 2. gen. *fem.*, plur. *im*, (prop. *step.*); twice פַּעַמַּיִם, three times פַּעַמַּיִם שָׁלֹשׁ.
 tingle to, צַל, § 42.
 together, יחד, יחדו.
 to-morrow, מָחָר.
 tongue, לָשׁוֹן 1. gen. *fem.*, pl. *oth*.
 touch to, נָגַע; ב.
 tower, מִגְדָּל 1. pl. *im* and *oth*.
 transgress, פָּשַׁע; against, ב; transgression פָּשַׁע 2. i.
 tread to, רָמַס.
 tree, עֵץ 1.; wood, *pl.* and *עֲצָה*.
 tremble to, רָגַז *st*.
 tribe, (sceptre).
 trust to, to flee for refuge to, מִחָסֶה, ב; a place of refuge מִמְּחָסֶה; (confide), (flee).
 to try (as silver), צָרַף, בָּחַן; to try, prove, tempt נִסָּה *Pi*.
 turn to, overturn, turn into, הִסָּד; pass. *Niph.*; (return).
 turn aside to, סוּר.
 twins, תְּאֵמִים.
 two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שְׁנִית

U.

under, (beneath).
 until, עַד, עַדִּי &c.; (till). § 49.
 unto, אֵל, אֵלַי &c., § 49.
 upright, יָשָׁר 1.
 upon, עַל; *suff.* § 49.
 upwards, מֵעַלָּה, see עלה in Lex

V.

valley, בִּקְעָה 2., נַחַל 2., גֵּיא 2.
 valour, חַיִּל 2 (force), § 41.
 vain, empty, רִיק, רִיקָה; vanity שְׁוֹן, רִיק.
 vengeance, נִקְמָה 1. (avenge).
 venison, צִיד 2., § 41.
 very, מְאֹד (prop. a noun).
 vine, גֶּפֶן 2.
 vineyard, כֶּתֶם 2.; vinedresser כֶּתֶם 3.
 violence, wrong, חֲמָס 1.
 virgin, בְּתוּלָה.
 vision, מְרָאָה (see).
 visit to, (review), (oversee).
 voice, קוֹל 2.
 vow to, נָדָר; a vow נֶדֶר 2.

W.

walk to, *Hithp.* of go.
 wall, חוֹמָה.
 wander to, wave, tremble, נָנַע;
 a wanderer, נָנַע *part*.
 war, (fight).
 wash to, רָחַץ; — clothes כָּבַשׁ *Pi* (*perf.* in e).
 waste away to, מָק *Niph.*

waste to, lay waste, **שָׁמַם** *Hiph.*
 watch to, (keep).
 water, waters, **מַיִם** pl.
 water to, **הִשְׁקָה** (drink).
 way, manner, **דֶּרֶךְ** 2. *c.*
 weak, **דָּל** 1., § 43.
 wealth, **חֵיל** 2 (force).
 wean to, **מָלַךְ**; pass. *Niph.*
 weapon, **קֶלֶב**, *pl.* **קֶלִים**, *c.* **קֶלֶי**.
 wear to, (put on).
 weary be, **יָעַף** *st.* § 39; weary,
יָעַף 1.
 weep to, **בָּכָה**, § 44—45.
 weigh to, **שָׁקַל**, pass. *Niph.*
 well, **בְּאֵר** 2. *f.*
 west, **מָזֶל**, § 43.
 whelp, **נֹר** (lion).
 when, **כִּי**, *pl.* with inf. cons.; **כִּי־אָשֶׁר**,
כִּי with Finite forms.
 when? how long? **כַּתִּי מָה**.
 where, whither &c., (who).
 whether?, **הֲ**, § 49; **אִם** (or).
 who, which, **אֲשֶׁר**, § 13. When
אֲשֶׁר is not used in the sense
 of *he who*, *that which* (i. e.
 is not a substantive), its
 use appears to be that of
 a mere particle indicating
 relation, as it is both un-
 inflected and ungoverned.
 Hence relative sentences are
 made as if they were direct,
 except that this word stands
 at the head of them: —
 The man *who*
 is with me **הָאִישׁ אֲשֶׁר עִמִּי**
 the man *whom*
 I struck **הַקִּיטִי אֹתוֹ** „ „

the man *whose*

horse — **כֻּסֵּס אֲשֶׁר לִי**

the place *where* —

הַמָּקוֹם אֲשֶׁר

The pronoun or particle in
 the sentence may very readily
 be omitted if no ambiguity
 would arise; the *Rel.* is also
 often omitted, particularly if
 the *rel.* clause be an adjecti-
 val description of an *in-*
definite subject, but also other-
 wise; and sometimes both may
 be omitted.

who? interrog. § 13.

whole, (all).

why? wherefore? **מָה**.

wicked, **רָשָׁע** 1.; wickedness

רָשָׁעָה 2.

wife, (woman).

wilderness, (desert).

willing to be, **אֶבְרָהָה**, § 35.

wind, (spirit).

wine, **יַיִן** 2., § 41.

wing, border, extremity, **כַּנָּף** 1.

f. du. (pl. *ôth*).

wise be, **חָכָם** *st.*, impf. **יִחְכַּם**;

wise **חָכָם** 1.; wisdom **חֲכָמָה** 2.

wish to, **יִפְדָּן** *st.*

with, prep. **עִם** 2.; **אֵת** 2., § 43.

See *suff.* § 49; with of *in-*
strument **בְּ**.

withdraw to, (be far).

within, (inside), (midst).

witness **עָד** 1., § 41, (testify).

wolf, **זֶמֶל** 2., *c.* firm.

woman, **אִשָּׁה**. Table of Irreg.

Nouns.

womb, בֶּטֶן 2. *i f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דָּבָר 1.

work to, (make).

wrestle to, אָבַק *Niph.*

write to, כָּתַב; pass. *Niph.*;
(count).

Y.

year, שָׁנָה 1., pl. *im* (*6th post.*);

a yearling שָׁנִי; 20 years
old — son of 20 years.

yoke, עֹל 2., § 43.

yonder, See § 13.

young, younger, (little), § 47.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נְעוּרִים.

VOCABULARY.

HEBREW AND ENGLISH.

א

אב *a father*; Cons., אבי. See Table of Irreg. Nouns.

אבד *to perish*, (א"ב § 35).—Impf.

יאבד—Hiph. הִיאֲבִיד *to destroy*.

אבת *to be willing* (א"ב § 35).—

Impf. יאבה.

אביון *m. poor*.

אבן *2 f., a stone*.

אבק Qal unus.—Niph. נִאָבַק *to wrestle*, Ex. 37.

אדם *1 m., man*.

אדמה *1 f., the ground*.

אדון *1 m., lord*.—Takes suff. of plur. noun. See Note 4, Ex. 40.

With prefix לאדני &c.

אֶפְדָּן *2 f., a mantle*, § 29. 2.

אהב *to love* (Pe. Gutt.).—Impf.

יאבה (and other forms).

אהל *2 m., a tent*, Pl. irreg. אֶהֱלִים and seldomer אֶהֱלִים.

אָן *2 m., vanity, wickedness*, § 41.

אור *to be light, shine*, (ע"ו) Perf.

אור. Hiph. הִיאֵר *to give light*.

§ 40

אור *2 m., light*. § 41.

אֶמֶל *1 m., a light, luminary*; Pl. im and oth.

אָן adv. *then*.

אָן *2 f., the ear*.

אח *m., a brother*. See Table of Irr. Nouns.

אחתי *m., אחתי f., one* § 48.

אחרי adv. *afterward*; prep. *after, behind*; oftener אַחֲרַי.—אחרי *after me* &c.

אחר *adj., another*; pl. אַחֲרֵים.

אֶחָרִית *f., end, latter end*.

אֶיב *3 m., an enemy*, § 30.

אֵיד *2 m., calamity*, § 41.

אֵיךְ adv. *how? how!*

אֵין *2 (nothing), there is not*; cons.

אֵין. Suff. § 49.

אִישׁ *m., a man*. Table of Irreg. Nouns.

אִשָּׁה *f., a woman*. See Irreg. Nouns.

אכל *to eat* (א"ב § 35).—Hiph.

הִיאֲכִיל *to give to eat*.

אֶכֶל *2 m., food*; אֶכְלָה *2 f., id*.

אֶכְלָה *1 m., id*.

אֵל adv. *no, not*, with *Juss.*
 אֵל prep., *unto*. Suff. § 49.
 אֱלֹהִים pl. *m.*, *God*.—(Sing. אֱלֹהִי used in poetry). With prefix.
 אֱלֹהִים &c., but אֱלֹהִים.
 אֱלִיל *m.*, *an idol*.
 אֵלִים 3 adj., *dumb*.
 אִם adv. *if*; אִם כִּי *except*.
 אִם 2 *f.*, *mother*, § 43.
 אָמַן to be firm.—Hiph. הִאֲמִין to believe, ב, ל.
 אִמְרָה 2 *i. f.*, *truth* (אִמְרָה).
 אָמַץ to be strong (st. § 23).—Pi. to make strong.
 אָמַר to say, to promise, intend (א"מ § 35).
 אָנִי pron., *I*, § 12.
 אָסַף to gather (Pe. Gutt.).—Impf. יִאֲסֹף.—Niph. to assemble, be assembled, Ex. 38.
 אָף 2 *m.*, *the nose, anger*.—Du. אֲפִים *the nostrils, face*. (אָפָה to breathe).
 אֶצֶל 2 used as prep. *beside; beside me* אֶצְלִי § 35. 2.
 אַרְבַּע *four*, § 48.
 אֲרִז 2 *m.*, *cedar*.
 אֲרִי 2 *m.*, *a lion*, § 45.
 אֲרָךְ 2 *m.*, *length*.
 אֲרֶץ 2 *f.*, *earth, land*; pl. *ôth*.
 אָרַר to curse (Ayin Doub.).—Impf. יִאֲרָר § 42.
 אֵשׁ 2 *f.*, *fire*, § 43.
 אֲשֶׁר rel. pron. *who, which*, § 13.
 אֲשֶׁרָה *f.*, *Asherah*, (the goddess or her symbol).
 אַתְּ a particle placed before the definite acc. Suff. § 49.

אֵת prep. *with*. Suff. § 49.
 אַתָּה pron. *thou*, § 12.
 אִתָּן 1 *f.*, *a she-ass*.

ב

בְּ prep. *in, on, among; by of instrument*. § 14. Suff. § 49.
 בְּאֵר 2 *f.*, *a well*; pl. *ôth*.
 בְּגָד 2 *i. m.*, *a garment, covering*.—Suff. בְּגָדוֹ, Note p. 17.
 בָּדַד 2 *m.* (*separation*), לְבַד *apart, alone*; I alone לְבַדִּי § 43.
 בָּרַל Qal unus.—Hiph. to separate, divide.—Niph. pass.
 בָּהֶמָה 1 *f.*, *cattle, tame beasts*; cons. בְּהֵמָה, cons. pl. בְּהֵמוֹת.
 בֹּא to come, go, go in (ע"ו, ל"א).—Impf. יָבוֹא.—Hiph. הִבִּיא, to bring. Hoph. pass. § 38, 40.
 בּוֹר 2 *m.*, *a pit*; pl. *ôth*, § 41.
 בּוֹשׁ to be ashamed (ע"ו § 40).—Impf. יִבוֹשׁ.
 בָּזַח to plunder, spoil (Doub. 'Ayin § 42).—Imp. יָבֹז.
 בָּחַר to choose ('Ayin Gutt. § 36); acc., ב.
 בָּטַח to trust (Lam. Gutt. § 37); in, ב.
 בֶּטֶן 2 *i. f.*, *the womb, heart*.
 בֵּין 2 (*interval*) prep. *between, among*. Repeated before the second word and usually takes the numb. of its suff.—*between me and you* וּבֵינֵיכֶם.—For בֵּין...בֵּין also ל...ל Ex. 27.
 בַּיִת 2 *m.*, *a house*. See Irr. Nouns.
 בִּכְרָה, birthright.

בֶּן 3 m., a son. See Irr. Nouns.

בָּנָה to build, apoc. impf. בִּינֵן.

בַּת 2 f., a daughter. See Irr. Nouns.

בְּעַד 2 prep. behind, in at, out at, בְּחִלּוֹן to in at, out at the window; בְּחֻמָּה to over the wall.—Suff.

בְּעָדָי § 36. 2.

בָּעַל to marry, ('Ay. Gutt.); part. pass. f. בְּעֻלָּה married.

בָּעַל 2 m., lord, husband, Baal. Suff. § 36. 2.

בֹּקֶר 2 m., morning.

בָּקַשׁ Qal unus. Pi. בִּקְשׁ to seek.

בָּרָא to cut, fashion, to create (ל"א § 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית f., a covenant; בְּרַת to make a covenant; בְּרִיתִים to establish a covenant.

בָּרַךְ to kneel.—Pi. בִּרְךָ to bless; Pu. pass. (§ 36);—blessed בְּרוּךְ 1 part. Qal.

בִּרְךָ 2 i. f. the knee, du.

בִּרְכָה 1 f., a blessing.

בָּשָׂר 1 m., flesh.

בָּשַׁל to boil.—Pi. to boil, seethe.

ג

גָּאֵל to redeem ('Ay. Gutt. § 36).

גָּבַר to be strong, prevail (st. § 22).

גִּבּוֹר m., a hero, mighty man.

גְּבִירָה, גְּבִירָה 2 i. f., lady, mistress, § 29. 2.

גִּיד 2 m., a kid, § 45.

גָּדַל to be great, to grow (st. § 22).—Pi. to magnify, bring

up (a child).—Hith. to magnify oneself.

גָּדוֹל 1 adj. great, elder.

גּוֹי m., a nation. Pl. גּוֹיִם, cons. גּוֹיִי the gentiles.

גָּנַע to die, expire (Lam. Gutt. § 37).

גֹּרֵל 1 m., lot; pl. ḡl.

גֵּיל 2 m., joy, § 41.

גָּלָה to uncover, reveal (ל"ה § 44).—

Niph. pass.—Hith. to uncover oneself.

גָּלַל to roll (Doub. 'Ay.).—Impf.

יָגַל.—Hiph. הִגֵּל to roll. Niph.

יָגַל to be rolled.

גַּם adv. also; גַּם . . . גַּם both . . . and.

גָּמַל to wean. Niph. pass.

גֶּן 2 c., garden, § 43.

גָּנַב to steal.—Pi. id. Pu. pass.

גֵּר 1 m., a stranger, § 41.

גָּרַשׁ to drive out ('Ay. Gutt. § 36); oftener Pi.—Niph. pass.

ד

דָּב 2 c., a bear, § 43.

דָּבַק to cleave (st. § 22); to ב.

דָּבַר Qal unus. except Act. part.

דִּבֶּר speaking.—Pi. דִּבֵּר to speak.

—Pu. pass.

דָּבָר 1 m., a word, thing.

דְּבַשׁ honey.

דָּג 1 m., a fish; f. דָּגָה.

דּוֹר 2 m., generation; pl. ḡm and ḡl, § 41.

דֶּלֶת 2 f., a door (door-leaf); du. דֶּלְתַיִם.

דָּם 1 m., *blood; your blood* דָּמָם.

—דָּמָם blood spilt. § 18. 3.

דָּמָם to be silent (*Doub. 'Ay.*). Impf.

דָּם. § 42.

דָּע see יָדַע.

דָּרַךְ 2 c., *a way.*

דָּרַשׁ to seek; unto אֶל.

דָּשָׁא 2 m., (young) grass.

דָּשָׁא Qal unus.—Hiph. to produce grass (*denom.*).

ה

ה (הָלֵ) Art., *the.* § 11.

הָ particle of interrogation. § 49.

הֲלֵא not?

הָדָר 1 m., *honour, majesty.*

הוּא pron. § 12.

הוֹד m., *glory, splendour.*

הָיָה to be (לִי and Lam. Gutt.

§ 45. 2).—Impf. יִהְיֶה, apoc.

יִהְיֶה.—Inf. Cons. לְהֵיוֹת, הָיוֹת &c.

הַיָּקָל 1 m., *palace, temple.*

הַפּוֹת. See נֹכַח.

הֵלֹם adv. *hither.*

הָלַךְ to go.—Impf. יֵלֵךְ.—Hiph.

הוֹלִיד (See § 39. Rem. b.).—

Hithp. הִתְהַלֵּךְ to walk, go about.

הֵן, הִנֵּה adv. *behold, lo!* Suff.

§ 49.—Followed chiefly by the

Past. הִנֵּנִי מֵבִיא behold I (do, will) bring.

הָסַךְ to turn, to change into (*Pe*

Gutt. § 34).—Niph. נִהְסַךְ pass.

הַר 2 m., *hill, mountain,* § 43.

הָרַג to kill, slay (*Pe* Gutt. § 34).

—Niph. pass.

הָרָה to conceive (לִי § 44 &c.).

—Impf. מִתְהַרֶה, apoc. יִתְהַרֵּה.

י

י Conj. and. § 15.

י

יָאֵב 2 m., *a wolf* (ע remains).

יָבַח to sacrifice, slaughter (*Lam. Gutt. § 37*).

יָבַח 2 i. m., *a sacrifice.*

יָבִיחַ 3 m., *an altar.* Pl. *ôth.* § 30.

יָהֵ dem. pron. *this.* § 13.

יָהֵב 1 m., *gold.*

יָאֵל 2 m., *an olive.* § 41.

יָכַר to remember.—Niph. pass.—

Hiph. to mention, commemorate.

יָכָר 2 m., *memory, memorial.*

יָכָר 1 m., *a male.*

יָעָה 2 f., *sweat* (ע firm).

יָעַק to cry out (*'Ay. Gutt. § 36*).

יָקַן to be old (*st. § 22*).—Inf.

יִקְנֶה.

יָקַן 1 adj. *old; noun elder.* § 18.

יָקָנִים m., *old age.*

יָרַע f., *the arm; pl. im, ôth.*

יָרַח to shine, rise (of star), § 37.

יָרַע to sow (§ 37).—Hiph. הִירַע to yield seed.

יָרַע 2 m., *seed; cons. reg. and יָרַע.*

ח

חָבַא Qal unus.—Hiph. הִחָבַא to

hide.—Niph. נִחָבַא to hide one-

self; Hithp. id.

חָבַשׁ to bind, bind up, saddle,

(§ 34).

תַּגַּב *to keep a feast* (§ 42 ע"ע).—
Impf. יִתַּב.

תַּג 2 m., a feast (*hajj*) § 43.

תָּדַל *to cease, leave off* (st. § 22).

תָּדַשׁ 1 adj. *new*.

חֹדֶשׁ 2 m., *new moon, month*, § 35.

חֹל 2 m., *sand*. § 41.

חוֹמָה *f.*, a *wall*.

חוּץ 2 m., *outside, street, field*; pl.

ṣṭh.—תְּחוּצָה *to the outside*.—

לְמַחוּץ *on the outside of*.—

חָזַק *to be strong* (st. §§ 22, 34).

חָזַק 1 adj. *strong*.

חָטָא *to sin* (§ 34).—Hiph. חִתְּמָא *to condemn as sinful*.

חָטָא 3 (part.) a *sinner*, used in
sing., but חָטָא adj. used in pl.

חַטָּא 2 m., *sin*, § 38. 2.

חָיָה *to live* (ל"ה § 45. 2).

חַי *to live* (ע"ע § 42).

חַי 1 adj. *living, f.* חַיִּיה, § 43.

חַי 2 m., *life*; cons. חַי; mostly
used in pl. חַיִּים *life*.

חַיָּה *f.*, a *living creature, beast*.

חַיִל 2 m., *force, valour, power*.
§ 41.

חַסִּים 2 m., *bosom*. § 41.

חָכָם 1 adj., *wise*. § 35.

חֻכְמָה 2 *f.*, *wisdom*. § 29.

חָלִי 2 m., *disease, sickness*. § 45.

חָלַל—Hiph. חִלְּלָה *to begin* (§ 42).—

Hoph. חִלְּלָה *pass*.

חָלַם *to dream* (§ 34).

חֲלוּם *m.*, a *dream*; pl. *ṣṭh.*

חָמַד *to desire* (st. § 22).—Impf.

יִחְמַד.—Niph. יִחְמַד *pass*.

חֲמוֹד *m.*, an *ass*.

חָמָס 1 m., *violence, injury*. § 35.

חָנַן *to pity* (ע"ע § 42).—Impf.

יִחַן, יִחַנֶּה, יִחַנֶּה Gen. 48. 29.

חֶסֶד 2 m., *mercy, kindness*.

חָסַף *to desire, wish* (st. § 22,
§ 34).—Impf. יִחַפֵּץ, יִחַפֵּץ.

חָסַף 1 adj., *desiring*, § 35. Add.

Note 4 to First Decl.

חֵץ 2 m., *arrow*. § 43.

חֲצָר 1 c., *enclosure, court, village*;
pl. *im*, *ṣṭh.* § 35.

חֻק 2 m., *statute*. § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f.*, *sword*.

חָרָה *to be hot, angry*.—Imp. apoc.
יִחָר.

חֲרָפָה 2 *f.*, a *reproach*.

חָשַׁב *to think, reckon* (§ 34).—
Impf. יִחַשֵּׁב.

חֹשֶׁךְ 2 m., *darkness*.

ט

טָהַר *to be clean* (st. § 22, § 36).—

Pi. יִטְהַר *to cleanse*.

טָהוֹר 1 adj., *clean*.

טוֹב *to be good* (ע"ו § 40).—Perf.

טָב. Other parts from יָטַב.—

Impf. יִיטַב.—Hiph. יִטְבִּיב.
§ 39.

טוֹב 1 adj., *good*. § 41.

טוֹב 2 m., *the good, best*. § 41.

טָעַם *to taste* (§ 36).

טַעַם 2 m., *taste, sense*. § 36. 2.

י

יָאֵר *m.*, *stream* (esp. Nile).

יָבֵשׁ *to be dry* (st. § 22, § 39).

יָבֵשָׁה 1 *f.*, *dry land*.

יָד 1 *f.*, *hand*. Your hand יָדְכֶם;
pl. יָדוֹת *hands* fig. (handles).

יָדַע *to know* (י"ד § 39).—Impf.
יָדַע.—Inf. Cons. יִדְעַת—Niph.
נוֹדַע *pass.*—Hiph. *to make*
known.

יְהוָה *Jehovah, the Lord*. The
vowels are those of יְהוָה *lord*.
Scholars are mainly agreed
on the pointing יְהוָה. With
prefix לִיהוָה (i. e. לְיְהוָה).

יְהוּדָה *Judah*.

יּוֹם 2 *m.*, *a day*. Table of Irr.
Nouns.

יוֹנָה *f.*, *a dove*; pl. *im*.

יֹטֵב *see טוב*.

יַיִן 2 *m.*, *wine*. § 41.

יָכַל *to be able* (§ 39).—Impf.
יִכְלֹל.

יָלַד *to bear* (י"ד § 39).—Impf.
יֹלֵד.—Hiph. *to beget*.—Pu. *to*
be born.

יָלֵד 2 *m.*, *a boy*. § 29.

יְלֵדָה 2 *f.*, *a girl*.

מִוְלָדָת 2 *f.*, *native land*. § 29. 2.

יָם 2 *m.*, *sea*; cons. יָם except in
יַם סוּף *Red sea*. § 43.

נָקַד *to suck* (נ"ק § 39).—Hiph.
מִנְקִית *to give suck*; hence מִנְקֵה
2 *f.*, *a nurse*. § 29. 2.

נָסַף *to add* (נ"ס § 39).—Other
parts in Hiph. הוֹסִיף.

נָעַף *to be weary*.—Impf. נִעְפֵּי.

נָעַף 1 *adj.*, *weary*.

נָעַץ *to advise, counsel* (§ 39).—
Impf. נִעְצֵץ.—Niph. נִנְעָץ.

נֶצְחָה 1 *f.*, *counsel*.

נִפְּהָה 1 *adj.*, *fair*. § 45.

נָצַח *to go out* (נ"ח § 39).—Impf.

נִצָּח; inf. cons. נִצָּחַת (for נִצָּחַת).

—Hiph. *to bring out*.

נִצָּח 1 *m.*, *an outgoing*. § 39. 38.

נִצָּח Hiph. הִנְצִיחַ *to set, place*.
(§ 39. 3).

נִצָּח Hiph. הִנְצִיחַ *to spread* (§ 39. 3).

נִצָּח *to form* (§ 39).

נִצָּח 2 *m.*, *form, imagination*.

נִקַּד *to burn*.—Impf. נִקְדָּה.—
Hoph. *pass*.

נִקַּץ Qal unus. except Impf. נִקַּץ
to awake (§ 39).—Perf. &c. in
Hiph. הִנְקִיץ.

נִירָא *to fear* (§ 39).—Impf. נִירָא.
Inf. Cons. נִירָאָה.—Niph. נִירָא;

part. *id. terrible*. Followed by
נִירָא, נִירָא, and נִירָא.

נִירָא 1 *adj. fearing*.

נִירָד *to go down* (§ 39).—Impf.

נִירָד &c.—Hiph. הוֹרִיד *to bring*
down.—Hoph. *pass*.

יְרוּשָׁלַם *Jerusalem*.

יָרֵחַ 1 *m.*, *the moon*.

יָרֵךְ 1 *f.*, *the thigh, side*; Cons.

יָרֵךְ. See Add. Note 3 First
Decl.

יָרֵכָה 2 *f.*, *side, end*.—Du. יָרֵכָה
cons. יָרֵכָה.

יָרַשׁ *to inherit* (§ 39. Par.)—
Hiph. הוֹרִישׁ *to dispossess,*

destroy. Niph. *Pass*.

יָשׁ there is—There is water יָשׁ.

יָשַׁב *to sit, dwell, inhabit* (§ 39).—
Impf. יֹשֵׁב.

יָשַׁב 3 *part. inhabitant*.

יָשַׁב 1 *m.*, *a seat*.

יָשַׁן *to sleep* (§ 39).—Impf. יֹשֵׁן.

ישע Qal unus.—Hiph. הוֹשִׁיעַ to save.—Niph. pass.

יִשְׁע 2 m., salvation.

יִשְׁעָה f., id.

יִשְׁעָה f., id.

יָשָׁר 1 adj., upright, righteous.

יֹתֵר 2 i., remnant, rest.

כ

כָּ prep. as, like. Suff. § 49. With rel. כַּאֲשֶׁר as, when. When he kept כָּשָׂמוֹר שָׂמוֹר, or כָּשָׂמוֹר (inf. Cons. § 31).

כָּבֵד 1 to be heavy, severe (st. § 22).

—Pi. to make heavy, harden, honour.—Niph. be honoured.

כָּבֵד 1 adj., heavy, severe, laden. (See Add. Note 3 First Decl.).

כְּבוֹד 1 m., honour, glory.

כֹּה adv. thus.

כֹּהֵן 3 m., a priest. § 36.

כּוֹכֵב 1 m., a star.

כּוֹן Qal unus.—Hiph. כִּהְיֶה to set, establish.—Pō'lāl כּוֹן id.—Niph., Pō'lāl, pass.

כִּי conj., that, for, because; of time when, whenever. כִּי אִם except.

כֶּלִּא 2 i. m., a prison. § 38.

כֶּלֶב 2 m., a dog.

כִּלְהָ to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

כֹּל 2 m., all. § 43. כֹּל־כָּבֵד every-thing; כֹּל־כָּבֵד . . . לא nothing.

כֵּן adv., so, thus. כֵּן־עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal unus. except partit.—Pi. כָּסָה to cover.—Pu. pass.

כִּמְכָּה 1 m., a covering. § 45.

כֶּסֶף 2 m., silver, money.

כַּף 2 f., palm of hand, sole; du.

§ 43. Pl. ṣth.

כָּסָה to cover (with pitch).—Pi.

כָּסָה to atone.—Pu. pass.

כֶּסֶר 2 m., bribe, ransom.

כִּסְיָה m., young lion.

כְּרוּב m., cherub.

כֶּרֶם 2 m., vineyard.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַת to cut off, cut down.—Niph. pass. כָּרַת כָּרַת to make a covenant.

כָּתַב to write.—Niph. pass.

כֹּתֵף 1 f., shoulder. Add. Note 3 to First Decl.

ל

לָ prep. to, for. See § 14 and § 49.

לֹא adv. not, no.

לֵב 2 m., the heart, § 43. Pl. ṣth.

לֵבָב 1 m., id. Pl. ṣth.

לְבַד alone. See לָבֵד.

לָבַשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. Ex. 37.

לָחַם to eat, consume (§ 36).—Niph. to fight. With אִם; against כָּ, עַל; for לָ.

לֶחֶם 2 c., bread.

מִלְחָמָה, מִלְחָמָה f., war. § 29. 2.

לַיִל usually לַיִלָּה with He of acc., 2 m., night. Pl. לַיִלֹת § 41.

לָכַד *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לָמַד *to teach.*

לָמָּה *adv., why?* (ל, מָה).

לְמַעַן *conj., prep., in order that, to; for the sake of, with infin. and impf.* (עֲנֶה).

לָקַח *to take* (§ 33. 4).—Impf.

יָקַח.—Inf. *Cons.* יִקְחֶהָ.—Niph.

יִלָּקַח *pass.*—Pu. *id.*—Hoph.

יִקָּח *id., in impf.*

מִלְחָמָה *m., plunder.*

מִלְקָתַיִם *m. du., tongs.*

לָקַע *to lick* (§ 42). Impf. יִלֵּק.—

Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד *adv., very; also בְּמְאֹד מ', עַד מ'.*

מֵאָה 1 *f., hundred; du. מֵאֵתִים.* § 48.

מִאֲמָדָה *anything* (prop. *a flock*).

מֵאוֹד. See אֲדוֹר.

מֵאֲבָל. See אֲבָל.

מַבּוּל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf.

יִמְדַּד.—Niph. *pass.*

מָה *pron. what? what, § 13. interj. how! how?*

מָצָא *to melt* (§ 40).—Niph. *pass.*

מוֹלָדָת. See יָלַד.

מוֹצָא. See יָצָא.

מוֹת *to die* (§ 40). Perf. מָת.—

Impf. יָמָת.—Hiph. הָמִית *to*

kill.—Pō'lēl מוֹתֵת *id.*—Hoph.

pass.

מָת 1 *part., dead.*

מָוֶת 2 *m., death* (§ 41).

מִזְבֵּחַ. See זָבַח.

מָחָד *to blot out, destroy* (§ 44).

מָחָר 1 *to-morrow.*

מָחָה. See מָחָד.

מָחַד Qal unus.—Hiph. *to rain.*

מָחַד 1 *m., rain.*

מִי, מָה *pron. who? who; what?*

§ 13. With prep. מִכֵּן *how?*

by what?—יֵיטֵן מִי *Oh that!* with

Impf. &c.

מַיִם *pl. m., water.* Irreg. Nouns.

מִיָּנֶסֶת. See יָנַס.

מִכְסָּה. See כִּסָּה.

מָכַר *to sell.*—Niph. *pass.*

מָלָא *to be full* (st. § 22, 38); *of,*

acc.—Niph. *to be filled.*—Pi.

to fill; with two acc.

מָלָא 1 *adj. full.*

מִלְאָךְ 1 *m., angel, messenger.*

מִלְאָכָה *f., work; cons. מְלָאכָה.*

§ 29. 2.

מָלַח Qal unus.—Niph. *to escape.*

—Pi. *to rescue, deliver.*

מִלְחָמָה. See לָחַם.

מָלַךְ *to rule, be king; over, ב, עַל.*

—Hiph. *to make one king.*—

Hoph. *pass.*

מֶלֶךְ 2 *m., a king.*

מַלְכָּה 2 *f., a queen.*

מַמְלָכָה *a kingdom* § 29. 2.

מִלְקָתַיִם. See לָקַח.

מִן *prep. (§ 14), out of, from,*

away from; hence of cause by,

on account of. Suff. § 49.

Compar. degree § 47.

מָנָה *to count, number, § 44.—*

Niph. *pass.*

קִנְיֹה. See קָנָה.

קִנְיָה 2 f., an offering, present.

קִישָׁה a journeying.

קִשְׁשָׁה 3 m., mourning. § 30.

קִשְׁשָׁה. See קִשָּׁה.

קִשְׁשָׁה. See קִשָּׁה.

קִשְׁשָׁה 2 m., a little, some, a few.

Add. Note 2 to second Decl.

קִשְׁשָׁה 2 m., an evil deed. Ex. 23.

קִשְׁשָׁה. See קִשָּׁה.

קִשָּׁה to find (§ 38).—Niph. pass.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה Egypt.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה 3 m., a staff, § 30. Pl. *sth.*

קִשָּׁה Qal unus. (§ 42).—Niph. to melt away.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה to be bitter (§ 42 Rem. a).—

Imp. קִשָּׁה.—Hiph. קִשָּׁה to make bitter.

קִשָּׁה 1 adj., bitter; Aramean form of fem. קִשָּׁה.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה to rule; over, *b.*

קִשָּׁה 1 m., a proverb.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה. See קִשָּׁה.

קִשָּׁה to be sweet (st. § 22).

קִשָּׁה 1 adj., sweet; f. קִשָּׁה.

Add. Note 6 to First Decl.

ק

קִשָּׁה enclitic particle of entreaty;

קִשָּׁה dissuasive.

קִשָּׁה Qal unus. (§ 38).—Niph. to

prophesy.—Hith. *id.*; also to act like a prophet.

קִשָּׁה 1 m., a prophet.

קִשָּׁה to bark (§ 37).

קִשָּׁה Qal unus. (§ 38).—Hiph.

קִשָּׁה to look.

קִשָּׁה 1 f., a corpse, carcase.

קִשָּׁה Qal unus. (§ 38).—Hiph.

קִשָּׁה to tell, shew.—Hoph. pass.

קִשָּׁה 2 prep., before, in presence of; Suff. קִשָּׁה.

קִשָּׁה to touch, smite (§ 33, 37).—

Pi. *id.*—Hiph. make to touch, reach to, *q.*

קִשָּׁה 2 i. m., a stroke, plague.

קִשָּׁה to smite, defeat (§ 33).—Impf.

קִשָּׁה.—Niph. pass.

קִשָּׁה Perf. Qal not in use.—Impf.

קִשָּׁה.—Perf. in use Niph. קִשָּׁה to draw near.—Hiph. to bring near (§ 33).

קִשָּׁה 1 m., a fugitive (part. of קִשָּׁה).

קִשָּׁה to vow (§ 33).

קִשָּׁה 2 m., a vow.

קִשָּׁה 1 m., a river (§ 36). Pl. *im* and *sth.*

קִשָּׁה to rest (§ 40).—Hiph. קִשָּׁה to give rest to (*dat.*); and קִשָּׁה to set down, deposit, place; with *vav* קִשָּׁה Ex. 40.

קִשָּׁה 1 m., resting-place.

קִשָּׁה to flee (§ 40).

קִשָּׁה to move about (§ 40); part. קִשָּׁה a wanderer.

קִשָּׁה to inherit, possess.—Hiph. to give to inherit.—Hoph. pass.

קִשָּׁה 2 m., a brook, wady. Ex. 37.

קִשָּׁה Qal unus.—Niph. קִשָּׁה to

repent, to pity.—Pi. *to comfort* (§ 36).

נָחַשׁ 1 m., a *serpent*.

נָחַהּ *to bend, incline, stretch* (§ 33, 44).—Impf. נִחָה, apoc. נָחָה.—Hiph. *id.*

נִחָה f., a *bed*.

נָטַע *to plant* (§ 33, 37).—Impf. נִטַּע.

נָחַהּ Qal unus. (§ 33, 44).—Hiph. נִחָה, *to smite*; impf. apoc. נָחָה.—Hoph. *pass.*

נִכְחָה f., a *stroke*.

נִכְחָה 1 m., a *leopard*.

נָסַךְ *to pour out, found; set, establish*.

נִסְכָּה 2 i. m., a *drink offering*.

נָע. See נָעָה.

נָעָה 2 m., a *lad*, § 36; f. נִעָה a *girl*.

נָפַל *to fall* (§ 33). Impf. נִפַּל.—Hiph. נִפְּלָה *to make fall, cast*.

נָפַשׁ 2 f., *breath, soul*. Pl. *ôth*.

נָבַח Qal unus. (§ 33).—Hiph. נִבְּחָה *to set, place*.—Hoph. *pass.*—Niph. *reflex. and pass.*

נָצַל Qal unused (§ 33).—Hiph. נִצְּלָה *to deliver*.—Hoph. *pass.*

נָקִי, נְקִיָּה 1 adj., *innocent*.

נִקְמָה 1 f., *vengeance*.

נָשָׂא Qal unus. (§ 33, 38).—Hiph. נִשְׂאָה *to deceive, beguile*.

נָשַׁק *to kiss* (§ 33).—Impf. נִשְׁקָה (also in o); *dat.*

נָשָׂא *to lift up, take up, raise* (§ 33, 38). Impf. נִשְׂאָה. Inf.

Cons. נִשְׂאָה, נִשְׂאָה.—Niph. *pass.*

נָתַן *to give, put, account* (33. 4).

Perf. נָתַתִּי, נָתַתָּה &c. Impf.

נִתֵּן. Inf. Cons. נִתֵּן, נִתֵּן.

ס

סָבַב *to turn, turn away* (§ 42).—

Hiph. *to turn* (act.). See Parad.

סָגַר *to shut*.—Niph. *pass.*

סוּם 2 m., a *horse*; סוּמָה f. *collect*.

סָדַח *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סִלָּם 1 m., a *ladder*.

סָמַךְ *to lean, press upon*.—Niph. *reflex. to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סָפַר *to recount, declare*. Part. Ex. 26.

סָפַר 3 m., part. *scribe*.

סֵפֶר 2 m., a *book*.

סָפַר 1 m., *number*.

סָתַר chiefly in Hiph. *to hide*.—Niph. *reflex. and pass.*, Hithp. *reflex.*

ע

עָבַד *to labour, till, serve* (§ 34).

Niph. *pass.*

עָבַד 2 m., a *servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עָבַר 2 m., *the other side*; prep. *beyond*.

עָבַר or עָבַר 1, 3 m., a *ford* (cons.).

עָבַר 1 m. (cons.) as prep. with

ב on account of; כְּעַבְרִי for my sake.

בָּגֶל 2 m., and אֶגְלָה 2 f., calf, heifer (§ 35).

עֵד Hiph. הָעֵד to testify, bear witness, protest (§ 40).

עֵד 1 m., part., a witness.

עַד prep. until, till. Suff. § 49.

עוֹד adv. still, yet, again (encore). Suff. like מֵן § 49.

עוֹן 1 m., guilt, sin. Pl. יָם, ṭh.

עוֹלָם 1 m., what is hidden, hence time long past, or long future, age, eternity; מֵעוֹלָם from of old; לְעַד, עַד for ever.

עוֹף to fly (§ 40).

עוֹף 2, a bird, fowl.

עוֹר 3 adj., blind.

עוֹז 2 m., strength (§ 43).

עָזַב to leave, forsake (§ 34).—Niph. pass.

עָזַר to help (§ 34).

עֲזָר 2 m., help. Suff. עֲזָרִי § 35.

עֵין 2 f., the eye, du. § 41. Pl. עֵינֹת wells.

עִיר 2 f., a city. Pl. עָרִים, cons. עִירִי.

עָלָה to go up, break (of day) (§ 34, 44).—Impf. יַעֲלֶה, apoc. יַעֲלֵל.—Hiph. bring up, offer up.

עַל prep., upon, over. Suff. § 49.

עִם prep., with, along with. Suff. § 49.

עַם 2 m., people. § 43.

עָמַד to stand (§ 34).—Hiph. set, place.

אָנָה to be low, afflicted (§ 44).—Pi. to afflict.

אָנִי 2 m., affliction. § 45.

אָנָה to answer, witness (§ 44); against ב.

אָנָה m., answer, purpose; contracted אָנָה, used as prep. אָנָה because of; as conj. in order to.

אָנָה 1 m., a cloud.

אָנָה Qal unus.—Pi. to cloud, to bring on clouds; inf. cons. with Suff. אָנָה for אָנָה Note p. 9, 112.

אָפָר 1 m., dust. § 35.

אָץ 1 m., tree. § 18. 3.

אָצָה. See אָץ.

אָצָה to become strong, numerous.

אָצָה 1 adj., strong.

אָצָה 2 f., a bone. Pl. יָם, ṭh.

אָרַב 2 m., evening.

אָשַׁק to oppress, injure (§ 34).

אָשַׁה to do, work, make (§ 34, 44).—Impf. apoc. יַעֲשֵׁה.—Niph.

נִעְשָׂה pass., but fem. נִעְשָׂתָה.

מַעֲשֵׂה m., a work. § 45.

עַתָּה 2 c., time. Pl. יָם, ṭh. § 43.

עַתָּה adv. now.

ד

דָּם m., mouth. Irreg. Nouns.

דָּם according to, Ex. 39.

דָּם לְיָדֵי הַחֶרֶב with the edge of the sword.

דָּם 2 m., snare. § 43.

דָּם 2 i. m., a wonder.

דָּם 1 m., pl. face, faces. לְפָנַי formerly, לְפָנַי before, לְפָנַי before me.

דָּם conj., lest, with impf.

פֹּעֵל *to do* (§ 36); part. פֹּעֵל *a worker.*

פֶּלַע 2 m., *a work.* § 36.

פִּקֵּד *to visit, inspect, review.*—
Niph. pass.—Hiph. *to com-*
mit to.

פִּקֵּד 1 m., *an overseer.*

פִּקֵּד m., *a precept.*

פָּקַח *to open (of eyes &c.)* (§ 37).
—Niph. pass.

פָּר 1 m., *an ox; f. a cow.* § 43.

פָּרָה *to be fruitful, bear fruit*
(§ 44).

פֵּרִי 2 m., *fruit.* § 45.

פָּשַׁע *to rebel; against, ב.*

פָּשַׁע 2 i. m., *rebellion, trans-*
gression.

פֶּת 2 i. m., *a morsel, bit.* § 43.

פָּתַח *to be open* (§ 44).—Hiph.
to make open, to enlarge; impf.
apoc. פָּתַח.

פֶּתַח 2 m., *simple.* § 45.

פָּתַח *to open.* § 37.

פֶּתַח 2 i. m., *an opening, door.*

מִפְתָּח 3 m., *a key; an opening;*
cons. מִפְתָּח. § 30 Rem.

צ

צֹאן 2 c., *a flock (small cattle).*

צָבָא 1 m., *a host, time of service.*
Pl. צָבָא.

צָדַק *to be righteous, just* (st. § 22).
—Hiph. (Pi.) *to justify.*—
Hithp. *to justify oneself.*

צָדִיק 2 i. m., *righteousness.*

צִדְקָה 1 f., *id.*

צָדִיק *righteous, just; only mas.*

צָדַד *to hunt* (§ 40).

צָוָה Qal unused. Pi. צָוָה *to com-*
mand, charge. Impf. apoc. צָוָה,
imp. צָוָה.—Pu. pass.

צִוְוָה f., *a command.*

צֶלַל 2 m., *a shadow.* § 43.

צֶלֶם 2 m., *an image, likeness.*

צָלַע *to halt, limp* (§ 37).

צָלַע 1 f., *side, rib; cons. צָלַע,*
צָלַע. Add. Note 3 First Decl.

צָמַח *to sprout* (§ 37).—Hiph. *to*
make sprout.

צָמַח 2 i. m., *a sprout, branch.*

צָעַק *to cry out.* § 36.

צָפַן *to hide, lay up.*

צָפוֹן 1 m., *the north.*

צִפְרֹדֶשׁ 3 m. (in pl.), *a frog.*

צָר 1 adj., *adversary.* § 43.

ק

קָבַע *to curse* (§ 42).

קָבַץ *to collect, gather.*—Pi. id.

קָבַר *to bury.*—Niph. pass.

קָבֵר 2 i. m., *a grave.*

קָדַשׁ *to be holy, sacred* (st. § 22).
—Pi. *to hallow, sanctify.*—
Hiph. id.—Niph. Hithp. *re-*
flexive.

קֹדֶשׁ 1 adj., *holy.*

קֹדֶשׁ 2 m., *holiness, sanctuary.*

מִקְדָּשׁ 1 m., *sanctuary.*

קוֹל 2 m., *voice, sound.* § 41.

קוּם *to arise, stand* (§ 40 Parad.).
—Hiph. *to set up, establish.*

קָם 1 part., *standing.* § 41.

מָקוֹם 1 c., *a place.* Pl. מָקוֹם.

קוֹץ 2 m., *thorns.* § 41.

קטן *to be little* (st. § 22 Parad.).

קטן 1 adj., *little* (not inflected but very common).

קטן 1 adj., *little*, *f.* קטנה (inflected form). Add. Note 5 First Decl.

קלל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קל 1 adj., *light, swift*. § 43.

קנה *to acquire, buy, possess*. § 44.

מקנה *m., possession, property, cattle*. § 45.

קץ 2 *m., end*. § 43.

קצף *to be angry*.

קצר 1 adj., *short*.

קרא *to call, cry, read*.—Pu. *pass.* קרא לו קין *he called him Cain*; קרא לו גקרא *he was called*. See § 43, p. 109.

מקרא 1 *m., an assembly*. § 38.

קרה and קרה *to befall, acc.* Ex. 38.

Inf. Cons. *f.* קראה, with prep.

לקראתי *to meet me*; לקראת האיש *to meet, against, the man*.

קרב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer*.

קרוב 1 adj., *near, neighbour, relative*.

קרב 2 *i. m., inside, heart*. בקרבי *within me*; בקרב העיר *within, in the midst of, the city*.

קרן 2 *f., horn*.

קרע *to tear, rend* (§ 37).

קשת 2 *f., a bow*.

ר

ראה *to see* (§ 44).—Impf. ראה, apoc. רָא, רָאָה &c., but רָאָה 3 *m.*, 3 *f.* רָאָה.—Niph. *pass.*, *to appear*.—Hiph. *to shew, two acc.*

מראה *m., a sight, appearance, face*. § 45.

ראש 2 *m., head*; pl. ראשים. § 41.

ראשון adj., *first, former*.

רַב *to be many* (§ 42), used only in Perf. and Inf. Cons.

רב 1 adj., *great, much*; pl. many. § 43.

רבה *to increase, multiply* (§ 44); impf. apoc. יָרַב and יִרְבֵּה.—Hiph. *to multiply, cause to increase*.—Inf. abs. הִרְבֵּה; הִרְבָּה adv. *much*.

רביעי adj., *fourth*. § 48.

רָבַע *to lie down* (of beasts) (st. § 22).

מרבץ 3 *m., a stall, lair*; cons. מרבץ § 30. Rem.

רגל *to slander*.

רגל 2 *f., a foot*. du.

רדף *to pursue*.—Pi. *id.*

רוח 2 *c., breath, wind, spirit*. Pl. *oth.*

רום *to be high, to rise up* (§ 40).—Hiph. *to lift up*. Ex. 40.—

Hoph. *pass.*

רם 1 adj., *high, lofty*. § 41.

מרום 1 *m., height, high place*.

רוץ *to run* (§ 40).

רחב *to be broad, wide* (st. § 22).

רָחֵב 2 m., *breadth*.
 רָחֵב 2 f., *broadway, street*. Pl. *ôth*.
 רָחַם to love (§ 36).—Pi. רָחַם to have mercy on. Pu. pass.
 רָחַץ to wash (§ 36).
 רָחַק to be distant, to withdraw (§ 36).
 רָחוֹק 1 adj., *distant*.
 רִיב to plead, contend (§ 40).
 רִיב 2 m., *contention, strife*. § 41.
 מְרִיבָה f., *id.*
 רִיק 2 m., *emptiness, vanity*.
 רִיקָם adv., *empty, emptily*.
 רָכַב to ride (st. § 22).—Hiph. to set upon a beast.
 רֶמֶח 2 m., *a lance, spear*.
 רָמַס to tread.
 רָמַשׁ to creep. Part. Ex. 23.
 רָמַשׁ 2 m., *creeping things, coll*
 רִנָּה 2 f., *cry, complaint*.
 רָעַב to be hungry (st. § 22).
 רָעַב 1 adj., *hungry, famished*.
 רָעַב 1 m., *hunger, famine*.
 רָעָה to feed, tend (§ 44).—Part. רָעָה a shepherd.
 רָעָה m., *a friend*; רָעָהוּ . . . אִישׁ one . . . another.
 רָעַע to be evil (§ 42, st. Rem. a).—Hiph. תָּרַע to afflict, injure.
 רַע 1 adj., *evil*; f. רָעָה an evil.
 רָעַשׁ to quake (§ 36).—Hiph. to shake.
 רָעַשׁ 2 m., *earthquake*.
 רָפָא to heal (§ 38).—Niph. pass.
 רָפָה 2 f., *a coal, hot stone*.
 רָקַב to rot (st. § 22).
 רָקִיעַ 1 m., *firmament*.
 רָשַׁע 1 adj., *wicked*.

ש

שָׁאַל to ask (§ 36); ל in reference to.
 שְׁאוּל c., *Sheol, Hades*.
 שָׁאַר to be left, over, to remain (Qal rare).—Hiph. to leave over.—Niph. pass.
 שֵׁבֶט 2 m., *rod, sceptre, tribe*.
 שִׁבְעָה 2 seven; שִׁבְעִי seventh. § 48.
 שָׁבַע Qal unus.—Niph. to swear (§ 37).
 שָׁבַר to break.—Niph. pass.—Pi. to break in pieces.—Part. Niph. שֻׁבָר broken.
 שָׁבַר 2 i., and שָׁבַר 2 m., *breach*.
 שָׁבַר to buy or sell corn.
 שָׁבַר 2 m., *grain, corn*.
 שָׁבַת to rest, cease.—Hiph. to finish.
 שָׁבַת 1 c., *rest, sabbath*.
 שָׁפַי m., *almighty, generally with* אֵל God.
 שׁוּב to turn, return (§ 40).—Hiph. to restore, bring back.
 שׁוּפָר 1 c., *a trumpet*. Pl. *ôth*.
 שׁוּק 2 m., *street*. Pl. שׁוּקִים. § 41.
 שׁוֹר 2 m., *ox*. Pl. שׁוֹרִים. § 41.
 שָׁחַת to slay, slaughter (§ 36, Parad.).
 שָׁחַר 2 m., *dawn*.
 שָׁחַת Qal unus.—Pi. שָׁחַת to destroy (§ 36).—Hiph. *id.*; to act corruptly, to corrupt.—Niph. pass.
 שִׁיר 2 m., *a song*; f. *id.* § 41.
 שִׁית to set, place (§ 40).
 שָׁכַב to lie down (st. § 22).

שָׁחַח *to forget* (§ 37).—Niph. pass.
שָׁחַל *to be bereaved* (of children)
(st. § 22).

שָׁבַח *to dwell*.—Impf. יִשְׁבֹּחַ.—Hiph.
to cause to dwell, place.

מִשְׁכָּן 1 m., *dwelling, tabernacle.*

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out*.—Pi. *send away.*

שֻׁלְחָן 1 c., *a table.*

שָׁלַךְ Qal unus.—Hiph. *to cast, cast off*.—Hoph. pass.

שָׁמַח *to be whole, sound* (st. § 22).
—Pi. *to complete, perform, pay.*

שָׁמַיִם 1 adj., *whole, sound.*

שָׁלוֹם 1 m., *soundness, health, peace.*

שָׁלֹשׁ 1 adj., *three.* § 48.

שָׁם adv., *there*; שָׁמָּה *thither*; מִשָּׁם *from there, thence.*

שֵׁם 3 m., *a name.* Pl. שְׁמוֹת. § 30. 2.

שָׁמַד Qal unus.—Hiph. *to destroy.*
—Niph. pass.

שָׁמַיִם 1 pl., *heaven, heavens.*

שָׁמַד *to be desolate* (§ 42). Impf.
יִשָּׁמַד, יִשָּׁמַד and יִשָּׁמַד.—Hiph. *to desolate.*—Niph. pass.

שָׁמַע *to hear, listen to*, אֶל, ל, ב, (§ 22).—Niph. pass.

שָׁמַע 2 m., *a report.*

שָׁמַר *to keep, watch*.—Niph. *to take heed, beware.*—Hithp. *to keep oneself.*

שָׁמַר 3 part., *watchman.*

מִשְׁמָרָה 1 m., and מִשְׁמָרָה, מִשְׁמָרָה *f., ward, watch, observance.*
§ 29. 2.

שָׁמֶשׁ 2 c., *the sun.*

שָׁנָה 1 f., *a year.* Pl. שָׁנִים (Poet. *ôth*).

שָׁנִים du., two. § 48.

שָׁנִי 1 adj., *second.* § 48.

שָׁעַן Qal unus.—Niph. *to lean, rest on.*

שָׁעַר 2 c., *a gate.*

שָׁפָחָה 2 f., *handmaid.*

שָׁפַח *to judge*.—Niph. *to litigate.*

שָׁפֵט 3 part., *a judge.*

מִשְׁפָּט 1 m., *judgment.*

שָׁפַךְ *to pour out, spill*.—Niph. pass.

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh*.—Niph. pass.

שָׁרַץ *to swarm; with, acc.*

שָׁרִץ 2 m., *creeping things.*

שָׁרַת Qal unus.—Pi. שָׁרַת *to serve, minister* (§ 36).

שָׁקָה See next word.

שָׁתָה *to drink* (§ 44).—Impf. apoc. יִשָּׁת.—Niph. pass.—

Hiph. הִשְׁקָה *to give drink, to water.*

מִשְׁקָה m. part., *a cupbearer, butler*; also *butlership.*

מִשְׁתָּה m., *a feast.*

ש

שָׂבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy*; one *with—, two acc.*

שָׂדֶה and שָׂדֵי 1 m., *a field.* § 45.

שִׁיחָה f., *meditation.*

שָׂם *to set, place* (§ 40).

שָׂכַל 2 i. m., *understanding.*

שָׂנֵא *to hate* (§ 38. st.).

שָׁקֶה 1 *f.*, *lip, edge, bank; du.*
שָׁקֶהִים.

שָׂרָף *to burn.*—Niph. *pass.*

שָׂרָף 1 *m.*, *a seraph.*

שָׂרָף 1 *m.*, *a prince, captain.* § 43.

ת

תִּבְּרָה 1 *f.*, *ark (ē firm).*

תִּבְּרָה 2 *m.*, *midst; cons.* תִּבְּרָה § 41.

בְּתוֹכִי *within me.*

תולדות *pl. f., generations. history*
(see יֵלֵד).

תוֹרָה *f., instruction, law (יָדָה).*

תַּחַת *prep., under, beneath, instead*
of.—Suff. תַּחְתִּי § 49.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to com-*
plete, finish.

תָּם 1 *adj., complete, perfect* (§ 43).

תָּמִים 1 *adj., id.*

תָּמִיד *adv., continually.*

תָּמָר 2 *m., a palm tree.*

תַּפִּלָּה *prayer.*

תָּקַע *to strike, blow (a trumpet).*

תִּרְדָּמָה *f., a deep sleep (רָדַם).*

תְּשׁוּעָה. See יָשַׁע.

PARADIGMS OF VERBS AND NOUNS.

שָׁקָה 1 *f.*, *lip, edge, bank; du.*
שָׁקָתִים.

שָׂרָה *to burn.*—Niph. *pass.*

שָׂרָה 1 *m.*, *a seraph.*

שָׂר 1 *m.*, *a prince, captain.* § 43.

ת

תִּבְּרָה 1 *f.*, *ark* (*ē firm*).

תִּנְךְ 2 *m.*, *midst; cons.* תִּנְךְ § 41.

תְּנוּכִי *within me.*

תולדות *pl. f., generations. history*
(see גִּלָּד).

תוֹרָה *f., instruction, law* (יְרֵדָה).

תַּחַת *prep., under, beneath, instead*
of.—Suff. תַּחְתִּי § 49.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָאֵם.—Hiph. *to com-*
plete, finish.

תָּם 1 *adj., complete, perfect* (§ 43).

תָּמִים 1 *adj., id.*

תָּמִיד *adv., continually.*

תָּמָר 2 *m., a palm tree.*

תַּפִּלָּה *prayer.*

תָּקַע *to strike, blow* (*a trumpet*).

תִּרְדָּמָה *f., a deep sleep* (רָדַם).

תְּשׁוּעָה. See יִשׁוּעַ.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ	נִקְטְלָהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֵּד	יִקְטַן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֵּד		תִּנְקַטַּל
2 m.	תִּקְטַלְ	תִּכְבֵּדְ		תִּנְקַטַּלְ
2 f.	תִּקְטַלִּי (י)	תִּכְבֵּדִי		תִּנְקַטַּלִּי
1 c.	אִקְטַל	אִכְבֵּד		אִנְקַטַּל (אִקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָהּ	תִּכְבֵּדְנָהּ		תִּנְקַטְלְנָהּ
2 m.	תִּקְטַלְוּ (ו)	תִּכְבֵּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָהּ	תִּכְבֵּדְנָהּ		תִּנְקַטְלְנָהּ
1 c.	נִקְטַל	נִכְבֵּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קְטַל (קְטַלְהּ)	כְּבֵד (כְּבֵדְהּ)		דִּקְטַל (דִּקְטַלְ)
2 f.	קְטַלִּי (קְטַלִּי)	כְּבֵדִי		דִּקְטַלִּי
<i>Plur.</i> 2 m.	קְטַלוּ	כְּבֵדוּ		דִּקְטַלוּ
2 f.	קְטַלְנָהּ	כְּבֵדְנָהּ		דִּקְטַלְנָהּ
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֵּד		יִנְקַטַּל (יִקְטַל)
<i>vav cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֵּד		וַיִּנְקַטַּל (וַיִּקְטַל)
<i>Cohortative</i> 1 sing.	אִקְטַלְהּ	אִכְבֵּדְהּ		אִנְקַטַּלְהּ
<i>vav cons. perf.</i>	וַיִּקְטַלְתָּ	&c.		
<i>Inf.</i>	קְטַל	כְּבֵד, כָּבַד		דִּקְטַל
<i>Inf. absol.</i>	קָטוּל	כָּבוֹד		דִּקְטַל, נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבַד	קָטַן	
<i>pass.</i>	קָטוּל			נִקְטַל

VERB. § 20—28.

[illegible]

THE VERBAL SUFFIXES

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל קָטַל	קָטְלָהּ קָטְלָהּ	קָטַלְתָּ קָטַלְתָּ	קָטַלְתְּ קָטַלְתְּ
s. 1 c.	קָטַלְתִּי קָטַלְתִּי	קָטַלְתְּ קָטַלְתְּ	קָטַלְתָּ קָטַלְתָּ	קָטַלְתְּ קָטַלְתְּ
2 m.	קָטַלְתָּ קָטַלְתָּ	קָטַלְתְּ קָטַלְתְּ	—	—
2 f.	קָטַלְתְּ קָטַלְתְּ	קָטַלְתָּ קָטַלְתָּ	—	—
3 m.	קָטַלְתָּ קָטַלְתָּ	קָטַלְתְּ קָטַלְתְּ	קָטַלְתָּ קָטַלְתָּ	קָטַלְתְּ קָטַלְתְּ
3 f.	קָטַלְתְּ קָטַלְתְּ	קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ קָטַלְתָּ	קָטַלְתְּ קָטַלְתְּ
pl. 1 c.	קָטַלְנוּ קָטַלְנוּ	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתָּם קָטַלְתָּם	קָטַלְתֶּם קָטַלְתֶּם
2 m.	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתָּם קָטַלְתָּם	—	—
2 f.	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתָּם קָטַלְתָּם	—	—
3 m.	קָטַלְתָּם קָטַלְתָּם	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתָּם קָטַלְתָּם	קָטַלְתֶּם קָטַלְתֶּם
3 f.	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתָּם קָטַלְתָּם	קָטַלְתָּם קָטַלְתָּם	קָטַלְתֶּם קָטַלְתֶּם

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper.</i>	
<i>Suff.</i>	יִקְטֹל יִקְטֹל	יִקְטְלוּ יִקְטְלוּ	קָטַל קָטַל	קָטַל קָטַל
s. 1 c.	יִקְטֹלְתִּי יִקְטֹלְתִּי	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	קָטְלִי קָטְלִי	קָטְלִי קָטְלִי
2 m.	יִקְטֹלְתָּ יִקְטֹלְתָּ	יִקְטֹלְתְּ יִקְטֹלְתְּ	—	—
2 f.	יִקְטֹלְתְּ יִקְטֹלְתְּ	יִקְטֹלְתָּ יִקְטֹלְתָּ	—	—
3 m.	יִקְטֹלְתָּ יִקְטֹלְתָּ	יִקְטֹלְתְּ יִקְטֹלְתְּ	קָטְלֵהוּ קָטְלֵהוּ	&c.
3 f.	יִקְטֹלְתְּ יִקְטֹלְתְּ	יִקְטֹלְתָּ יִקְטֹלְתָּ	קָטְלֵהָ קָטְלֵהָ	as in
pl. 1 c.	יִקְטֹלְנוּ יִקְטֹלְנוּ	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	קָטְלֵנָה קָטְלֵנָה	imperf.
2 m.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלְתָּם יִקְטֹלְתָּם	—	—
2 f.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלְתָּם יִקְטֹלְתָּם	—	—
3 m.	יִקְטֹלְתָּם יִקְטֹלְתָּם	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	קָטְלֵם קָטְלֵם	—
3 f.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלְתָּם יִקְטֹלְתָּם	קָטְלֵנָה קָטְלֵנָה	—

And so all parts
of impf. ending
in a Consonant.

So 2 *pl. m.*,
and 2, 3 *pl. f.*
which becomes
יִקְטְלוּ.

The first syll. is half-
open, e. g. קָטְלִי. But
see infin. cons.—In *Perf.*
2 *s. f.* sometimes follows
2 *s. m.*

REGULAR VERB. § 31.

Qal				Pi'el
1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.
קָטַלְתִּי	קָטְלוּ	קָטַלְתֶּם	קָטַלְנוּ	קָטַל
—	קָטְלוּנִי כָּבֹד	קָטַלְתֶּמוֹנִי	—	קָטַלְנִי
קָטַלְתָּךְ	קָטְלוּךְ	—	קָטַלְנוּךְ	קָטַלְךָ
קָטַלְתָּהּ	קָטְלוּהָ	—	&c.	קָטַלְהָ
קָטַלְתָּהּ וְ—	קָטְלוּהָ	&c.	as 3 pl.	קָטַלְהָ
קָטַלְתָּהּ	קָטְלוּהָ	as 3 pl.	—	קָטַלְהָ
—	קָטַלְנוּ	—	—	קָטַלְנוּ
קָטַלְתֶּם	—	—	—	קָטַלְתֶּם
קָטַלְתֶּם	—	—	—	קָטַלְתֶּם
קָטַלְתֶּם	קָטַלְתֶּם	—	—	קָטַלְתֶּם
קָטַלְתֶּם	קָטַלְתֶּם	—	—	קָטַלְתֶּם

Impf. and imper. with n.

קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
—	—
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד

Inf. cons.

קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד
קָטַלְתִּי כָּבֹד	קָטַלְתִּי כָּבֹד

It is doubtful if 1 pl. occurs with *n.* See Ps. 12. 8. Hos. 12. 5.

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing. 3 m.</i>	(נָשָׂא)	נָשָׂא	נִשְׂא	נִשְׂאָה	נִשְׂאָה
3 f.			נִשְׂאָה	נִשְׂאָה	נִשְׂאָה
2 m.			נִשְׂאָה	נִשְׂאָה	נִשְׂאָה
<i>Impf. Sing. 3 m.</i>	יִשְׂא	יִשְׂא	יִשְׂא	יִשְׂאָה	יִשְׂאָה
3 f.	יִשְׂאָה	יִשְׂאָה	&c.	יִשְׂאָה	
2 m.	יִשְׂא	יִשְׂא		יִשְׂאָה	
2 f.	יִשְׂאָה	יִשְׂאָה		יִשְׂאָה	
1 c.	יִשְׂא	יִשְׂא		יִשְׂאָה	
<i>Plur. 3 m.</i>	יִשְׂאוּ	יִשְׂאוּ		יִשְׂאוּהָ	
3 f.	יִשְׂאוּהָ	יִשְׂאוּהָ		יִשְׂאוּהָ	
2 m.	יִשְׂאוּ	יִשְׂאוּ		יִשְׂאוּהָ	
2 f.	יִשְׂאוּהָ	יִשְׂאוּהָ		יִשְׂאוּהָ	
1 c.	יִשְׂאוּ	יִשְׂאוּ		יִשְׂאוּהָ	
<i>Imp. Sing. 2 m.</i>	(נִשְׂאָה) נִשְׂא	נִשְׂא	נִשְׂאָה	נִשְׂאָה	
2 f.	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	
<i>Plur. 2 m.</i>	נִשְׂאוּ	נִשְׂאוּ	נִשְׂאוּהָ	נִשְׂאוּהָ	wanting
2 f.	נִשְׂאוּהָ	נִשְׂאוּהָ	נִשְׂאוּהָ	נִשְׂאוּהָ	
<i>Juss. 3 sing.</i>				יִשְׂאָה	
<i>vav cons. impf.</i>				יִשְׂאָה	
<i>Cohort. 1 sing.</i>	אֶנְשֶׂה			אֶנְשֶׂה	
<i>vav cons. perf.</i>	וְנִשְׂאָה			וְנִשְׂאָה	
<i>Inf.</i>	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה
<i>Inf. absol.</i>	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה
<i>Part. act.</i>	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה
<i>pass.</i>	נִשְׂאָה	—			נִשְׂאָה

PE NUN VERB. § 33.

	Qal	Niph.	Hoph.
<i>Perf. Sing. 3 m.</i>	נָתַן	נָתַן	נָתַן, נָתַן
3 f.	נָתְנָהּ	נָתְנָהּ	
2 m.	נָתַתָּהּ	נָתַתָּהּ	
2 f.	נָתַתְּ	&c.	
1 c.	נָתַתִּי		
<i>Plur. 3 c.</i>	נָתְנוּ		
2 m.	נָתַתֶּם		
2 f.			
1 c.	נָתַנִּי		
<i>Impf. Sing. 3 m.</i>	יִתֵּן	יִתֵּן	יִתֵּן, יִתֵּן, יִתֵּן
3 f.	יִתֵּן	יִתֵּן	
2 m.	יִתֵּן	יִתֵּן	
2 f.	יִתֵּן	יִתֵּן	
1 c.	יִתֵּן	יִתֵּן	
<i>Plur. 3 m.</i>	יִתְּנוּ	יִתְּנוּ	
3 f.			
2 m.	יִתְּנוּ	יִתְּנוּ	
2 f.			
1 c.	יִתֵּן	יִתֵּן	
<i>Imp. Sing. 2 m.</i>	יִתֵּן, יִתְּנָהּ	יִתֵּן, יִתְּנָהּ	
2 f.	יִתְּנִי	יִתְּנִי	
<i>Plur. 2 m.</i>	יִתְּנוּ	יִתְּנוּ	
2 f.			
<i>Juss. 3 sing.</i>	יִתֵּן	יִתֵּן	
<i>vav cons. impf.</i>	יִתֵּן	יִתֵּן	
<i>Inf.</i>	נָתַתִּי, נָתַתְּ, נָתַתָּהּ (נָתַתְּ)	נָתַתִּי, נָתַתְּ, נָתַתָּהּ	נָתַתִּי, נָתַתְּ, נָתַתָּהּ
<i>Inf. abs.</i>	נָתַתִּי	נָתַתִּי	נָתַתִּי
<i>Part. act.</i>	נָתַתִּי	נָתַתִּי	נָתַתִּי
<i>pass.</i>	נָתַתִּי	נָתַתִּי	נָתַתִּי

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	עָמַד חָתָם	חָזַק חָכַם	נִעְמַד נִחָתָם
3 f.	עָמְדָה		נִעְמְדָה
2 m.	עָמַדְתָּ		נִעְמַדְתָּ
2 f.	עָמַדְתְּ		נִעְמַדְתְּ
1 c.	עָמַדְתִּי		נִעְמַדְתִּי
<i>Plur.</i> 3 c.	עָמְדוּ		נִעְמְדוּ
2 m.	עָמַדְתֶּם *		נִעְמַדְתֶּם
2 f.	עָמַדְתֶּן		נִעְמַדְתֶּן
1 c.	עָמַדְנָה		נִעְמַדְנָה
<i>Impf. Sing.</i> 3 m.	יַעְמֵד יַחָתֵם	יַחְזֹק יַחְכֵּם	יִעְמֵד
2 m.	תַּעְמֹד	תַּחְזֹק	תִּעְמֹד
2 f.	תַּעְמְדִי	תַּחְזֹקִי	תִּעְמְדִי
1 c.	אֶעְמֹד	אֶחְזֹק	אֶעְמֹד
<i>Plur.</i> 3 m.	יַעְמְדוּ	יַחְזְקוּ	יִעְמְדוּ
3 f.	תַּעְמְדֶנָּה	תַּחְזְקֶנָּה	תִּעְמְדֶנָּה
2 m.	תַּעְמְדוּ	תַּחְזְקוּ	תִּעְמְדוּ
2 f.	תַּעְמְדֶנָּה	תַּחְזְקֶנָּה	תִּעְמְדֶנָּה
1 c.	נֶעְמַד	נֶחָזַק	נֶעְמַד
<i>Imp. Sing.</i> 2 m.	עֲמֹד	חֲזֹק	הִעְמֹד
2 f.	עֲמְדִי	חֲזֹקִי	הִעְמְדִי
<i>Plur.</i> 2 m.	עֲמְדוּ	חֲזְקוּ	הִעְמְדוּ
2 f.	עֲמְדֶנָּה	חֲזְקֶנָּה	הִעְמְדֶנָּה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>	וַיַּעְמֵד	וַיַּחְזֹק	
<i>Cohort.</i> 1 sing.	אֶעְמְדָה		
<i>vav cons. perf.</i>	וַעְמַדְתָּ		
<i>Inf.</i>	עֲמֹד		הִעְמֵד
<i>Inf. absol.</i>	עֲמוֹד		נִעְמוֹד נִחָתָם
<i>Part. act.</i>	עֹמֵד		&c. נִעְמֵד
<i>pass.</i>	עֲמוּד		

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (נָחַם)	נָחַם שָׁחַט
3 f.	שָׁחַטָה	נָחַטָה שָׁחַטָה
2 m.	שָׁחַטְתָּ	נָחַטְתָּ שָׁחַטְתָּ
2 f.	שָׁחַטְתְּ	נָחַטְתְּ שָׁחַטְתְּ
1 c.	שָׁחַטְתִּי	נָחַטְתִּי שָׁחַטְתִּי
<i>Plur.</i> 3 c.	שָׁחַטוּ	נָחַטוּ שָׁחַטוּ
2 m.	שָׁחַטְתֶּם	נָחַטְתֶּם שָׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נָחַטְתֶּן שָׁחַטְתֶּן
1 c.	שָׁחַטְתִּי	נָחַטְתִּי שָׁחַטְתִּי
<i>Impf. Sing.</i> 3 m.	שָׁחַט־	שָׁחַט־ נָחַט־
3 f.	שָׁחַטִּי	נָחַטִּי שָׁחַטִּי
2 m.	שָׁחַטְתָּ	נָחַטְתָּ שָׁחַטְתָּ
2 f.	שָׁחַטְתְּ	נָחַטְתְּ שָׁחַטְתְּ
1 c.	שָׁחַטְתִּי	נָחַטְתִּי שָׁחַטְתִּי
<i>Plur.</i> 3 m.	שָׁחַטוּ	נָחַטוּ שָׁחַטוּ
3 f.	שָׁחַטְתֶּן	נָחַטְתֶּן שָׁחַטְתֶּן
2 m.	שָׁחַטְתֶּם	נָחַטְתֶּם שָׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נָחַטְתֶּן שָׁחַטְתֶּן
1 c.	שָׁחַטְתִּי	נָחַטְתִּי שָׁחַטְתִּי
<i>Imp. Sing.</i> 2 m.	שָׁחַט	נָחַט הַשָּׁחַט הַנָּחַט
2 f.	שָׁחַטִּי	נָחַטִּי הַשָּׁחַטִּי
<i>Plur.</i> 2 m.	שָׁחַטוּ	נָחַטוּ הַשָּׁחַטוּ
2 f.	שָׁחַטְתֶּן	נָחַטְתֶּן הַשָּׁחַטְתֶּן
<i>Juss.</i> 3 sing.	שָׁחַט־	&c.
<i>vav cons. impf.</i>	וַשָּׁחַט־	&c.
<i>impf. with su ff.</i>	וַשָּׁחַטְנִי	&c.
<i>Inf.</i>	שָׁחַט	נָחַט הַשָּׁחַט הַנָּחַט
<i>Inf. absol.</i>	שָׁחַט־	נָחַט־ שָׁחַט־
<i>Pert. act.</i>	שָׁחַט	נָחַט שָׁחַט נָחַט
<i>pass.</i>	שָׁחַט־	נָחַט־ שָׁחַט־

VERBS. § 36.

Piel		Pu'al		Hithp.	
בָּרַךְ	נָחַם	בָּרַךְ	נָחַם	הִתְנַחֵם	הִתְנַחֵם
בִּרְכָה		בִּרְכָה		הִתְבָּרַךְ	
בִּרְכָתָ		בִּרְכָתָ		הִתְפָּרַךְ	
בִּרְכָתָ		בִּרְכָתָ		הִתְפָּרַךְ	
בִּרְכָתִי		בִּרְכָתִי		הִתְפָּרַךְ	
בִּרְכּוּ		בִּרְכּוּ		הִתְפָּרַכְוּ	
בִּרְכָתָם		בִּרְכָתָם		הִתְפָּרַכְתָּם	
בִּרְכָתָן		בִּרְכָתָן		הִתְפָּרַכְתָּן	
בִּרְכָנִי		בִּרְכָנִי		הִתְפָּרַכְנִי	
יִבְרַךְ	יִנְחֵם	יִבְרַךְ	יִנְחֵם	יִתְבָּרַךְ	יִתְנַחֵם
תִּבְרַךְ		תִּבְרַךְ		תִּתְבָּרַךְ	
תִּבְרָךְ		תִּבְרָךְ		תִּתְפָּרַךְ	
תִּבְרָכִי		תִּבְרָכִי		תִּתְפָּרַכִי	
אִבְרַךְ		אִבְרַךְ		אִתְבָּרַךְ	
יִבְרְכוּ		יִבְרְכוּ		יִתְבָּרְכוּ	
תִּבְרַכְנָה		תִּבְרַכְנָה		תִּתְבָּרַכְנָה	
תִּבְרְכוּ		תִּבְרְכוּ		תִּתְפָּרַכְוּ	
תִּבְרַכְנָה		תִּבְרַכְנָה		תִּתְפָּרַכְנָה	
נִבְרַךְ		נִבְרַךְ		נִתְבָּרַךְ	
בָּרַךְ	נָחַם			הִתְבָּרַךְ	הִתְנַחֵם
בִּרְכִי				הִתְפָּרַכִי	
בִּרְכּוּ				הִתְפָּרַכְוּ	
בִּרְכְנָה				הִתְפָּרַכְנָה	
בָּרַךְ	נָחַם	בָּרַךְ	נָחַם	הִתְבָּרַךְ	הִתְנַחֵם
בִּרְכָה				הִתְפָּרַכְוּ	
מִבְרָךְ	מִנְחָם			מִתְבָּרַךְ	מִתְנַחֵם
		מִבְרָךְ	מִנְחָם		

LAMED GUTTURAL.

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָהּ	נִשְׁלַחְהָ	שִׁלְּחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנִי		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf.</i>	שְׁלַח	הִשְׁלַח	שִׁלַּח
<i>Inf. absol.</i>	שְׁלַח	נִשְׁלַח	שִׁלַּח
<i>Part. act.</i>	שֹׁלֵךְ	נִשְׁלָךְ	שֹׁשְׁלֵךְ
<i>pass.</i>	שְׁלֻחַ		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
שָׁלְחוּהוּ	הִשְׁתַּלְּחוּהוּ	הִשְׁלִיחוּהוּ	הִשְׁלַחוּהוּ
שָׁלְחוֹתָ	הִשְׁתַּלְּחוֹתָ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
שָׁלְחוֹתָם	הִשְׁתַּלְּחוֹתָם	הִשְׁלַחְתָּם	הִשְׁלַחְתָּם
&c.	&c.	הִשְׁלִיחֵי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלִיחוּם	
		הִשְׁלִיחוּן	
		הִשְׁלַחְמִי	
יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
		תִּשְׁלִיחַ	
		תִּשְׁלִיחַ	
		תִּשְׁלִיחֵי	
		אִשְׁלִיחַ	
		יִשְׁלַחוּ	
		תִּשְׁלַחְנָה	
		תִּשְׁלַחוּ	
		תִּשְׁלַחְנָה	
		נִשְׁלִיחַ	
	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	
wanting		הִשְׁלִיחֵי	wanting
		הִשְׁלִיחוּ	
		הִשְׁלַחְנָה	
		יִשְׁלַח	
		יִשְׁלַח	
	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
	מִשְׁתַּלַּחְתָּ	מִשְׁלַחְתָּ	מִשְׁלַחְתָּ
מִשְׁלַח			מִשְׁלַח

LAMED 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָצָא	מָלָא	נִמְצָא
3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה
2 m.	מָצַאתָ	מָלַאתָ	נִמְצַאתָ
2 f.	מָצַאתְּ	מָלַאתְּ	נִמְצַאתְּ
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Plur.</i> 3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם
2 f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Impf. Sing.</i> 3 m.	יִמְצָא	&c.	יִמְצָא
3 f.	תִּמְצָא		תִּמְצָא
2 m.	תִּמְצָא		תִּמְצָא
2 f.	תִּמְצָאִי		תִּמְצָאִי
1 c.	אֶמְצָא		אֶמְצָא
<i>Plur.</i> 3 m.	יִמְצְאוּ		יִמְצְאוּ
3 f.	תִּמְצְאֶנָּה		תִּמְצְאֶנָּה
2 m.	תִּמְצְאוּ		תִּמְצְאוּ
2 f.	תִּמְצְאֶנָּה		תִּמְצְאֶנָּה
1 c.	נִמְצָא		נִמְצָא
<i>Imp. Sing.</i> 2 m.	מִצָּא		הִמְצָא
2 f.	מִצָּאִי		הִמְצָאִי
<i>Plur.</i> 2 m.	מִצְאוּ		הִמְצְאוּ
2 f.	מִצְאֶנָּה		הִמְצְאֶנָּה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>vav cons. perf.</i>	וּמִצְאָה		&c.
<i>impf. with suff.</i>	יִמְצְאֶנִי		
<i>Inf.</i>	מִצָּא		הִמְצָא
<i>Inf. absol.</i>	מִצְוֹא		נִמְצָא
<i>Part. act.</i>	מִצֵּא	מָלֵא	נִמְצֵא
<i>pass.</i>	מִצְוִי		

PE YOD AND PE

	Verbs פ"י.			Niph.
	Qal			
	יָשַׁב	יָרָא	יָרַשׁ	יָשַׁב
<i>Perf. Sing.</i> 3 m.				יָשַׁבְתָּ
3 f.				יָשַׁבְתָּ
2 m.				יָשַׁבְתָּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יֹרֵא	יֹרֵשׁ	יֹשֵׁב
3 f.	תֹּשֵׁב			תֹּשְׁבָה
2 m.	תֹּשֵׁב			תֹּשַׁבְתָּ
2 f.	תֹּשְׁבִי			תֹּשְׁבִי
1 c.	אֹשֵׁב			אֹשֵׁב
<i>Plur.</i> 3 m.	יֹשְׁבֵי			יֹשְׁבֵי
3 f.	תֹּשְׁבָנָה			תֹּשְׁבָנָה
2 m.	תֹּשְׁבוּ			תֹּשְׁבוּ
2 f.	תֹּשְׁבָנָה			תֹּשְׁבָנָה
1 c.	נֹשֵׁב			נֹשֵׁב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	רָא	רֵשׁ (רֵשׁ)	רֵשׁ
2 f.	שְׁבִי			רֵשְׁבִי
<i>Plur.</i> 2 m.	שְׁבוּ			רֵשְׁבוּ
2 f.	שְׁבָנָה			רֵשְׁבָנָה
<i>Juss.</i> 3 sing.				
<i>vav cons. impf.</i>	וַיֹּשֵׁב		וַיֵּרֵשׁ	
<i>Cohort.</i> 1 sing.	אֲשַׁבְּה			
<i>Impf. in a with suff.</i>	יֹשְׁבִי		יֹרֵשׁ	
<i>Infinit. cons.</i>	שָׁבַח	רָא	רֵשׁ	רֵשׁ
abs.	יֹשֹׁב		יֹרֵשׁ	
<i>Purt. act.</i>	יֹשֵׁב	יָרָא	יָרַשׁ	יָשַׁב
puss.	יֹשֹׁב		יֹרֵשׁ	

VAV VERBS. § 39.

		Verbs "E.		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph.
הוֹשִׁיב	הוֹשֵׁב	יָנַס	הוֹנִיֵּק	נָצַח	נָצַח	הִנְצִיחַ
הוֹשִׁיבָה	הוֹשֵׁבָה		הוֹנִיֵּקָה	נָצַחַת		
הוֹשִׁיבִי	הוֹשֵׁבִי		הוֹנִיֵּקִי	נָצַחַתִּי		
&c.	&c.		&c.			
הוֹשִׁיב	הוֹשֵׁב	יִנָּס	יִנְיֹק	יָנַח		יִנְיֹק
הוֹשִׁיב		יִנָּס	יִנְיֹק	יָנַח		
הוֹשִׁיב		יִנָּס	יִנְיֹק			
הוֹשִׁיבִי		יִנָּסִי	יִנְיֹקִי			
&c.		אִינָס	אִינְיֹק			
		יִנְיֹקִי	יִנְיֹקִי			
		הוֹנִיֵּקָה	הוֹנִיֵּקָה			
		הוֹנִיֵּקִי	הוֹנִיֵּקִי			
		הוֹנִיֵּקָה	הוֹנִיֵּקָה			
		יִנָּס	יִנְיֹק			
הוֹשִׁיב			יִנְיֹק			
הוֹשִׁיבִי			יִנְיֹקִי			
הוֹשִׁיבִי			יִנְיֹקִי			
הוֹשִׁיבָה			יִנְיֹקָה			
הוֹשִׁיב			יִנָּס			יָנַח
הוֹשִׁיב			יִנְיֹק			
הוֹשִׁיב	הוֹשֵׁב		הוֹנִיֵּק			
הוֹשִׁיב			הוֹנִיֵּק			
הוֹשִׁיב		יִנָּס	יִנְיֹק			יִנְיֹק
	הוֹשֵׁב	יָנַס				

'AYIN VAV AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בָּשׂ
3 f.	קָמָה	מָתָה	בָּשָׂה
2 m.	קָמַתָּ	מָתָה	בָּשָׂתָּ
2 f.	קָמַתְּ	מָתָה	בָּשָׂתְּ
1 c.	קָמַתִּי	מָתִי	בָּשָׂתִי
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בָּשׂוּ
2 m.	קָמַתְּם	מָתְּם	בָּשָׂתְּם
2 f.	קָמַתְן	מָתְן	בָּשָׂתְּן
1 c.	קָמַנִי	מָתַנִּי	בָּשָׂנִי
<i>Impf. Sing.</i> 3 m.	יָקֹם	יָמֹת	יָבֹשׂ
3 f.	תִּקְוֹם		תִּבְשֹׂשׂ
2 m.	תִּקְוֹם		תִּבְשֹׂשׂ
2 f.	תִּקְוִמִי		תִּבְשִׂי
1 c.	אִקְוֹם		אִבְשֹׂשׂ
<i>Plur.</i> 3 m.	יִקְוֹמוּ		יִבְשֹׂשׂוּ
3 f.	תִּקְוִינָה		תִּבְשִׁינָה
2 m.	תִּקְוֹמוּ		תִּבְשֹׂשׂוּ
2 f.	תִּקְוִינָה		תִּבְשִׁינָה
1 c.	נִקְוֹם		נִבְשֹׂשׂ
<i>Imp. Sing.</i> 2 m.	קוּם קוּמָה	מוּת	בוּשׂ
2 f.	קוּמִי		בוּשִׂי
<i>Plur.</i> 2 m.	קוּמוּ		בוּשׂוּ
2 f.	קוּמָה		בוּשִׁינָה
<i>Juss.</i> 3 sing.	יָקֹם		יָבֹשׂ
<i>vav cons. impf.</i>	יִקְוֹם		יִבְשֹׂשׂ
<i>Cohort.</i> 1 sing.	אִקְוֹמָה		אִבְשִׂנָה
<i>vav cons. perf.</i>	וְקָמַתָּ		וְבָשָׂתָּ
<i>Inf.</i>	קוּם	מוּת	בוּשׂ
<i>Inf. abs.</i>	קוּם	מוּת	בוּשׂ
<i>Part. act.</i>	קָמָה	מָת	בָּשׂ
<i>pass.</i>	קוּמָה		בָּשׂוּ

PILLET

[illegible]

VERBS DOUBLE

	Qal		
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	סָבַב (סָב)	קָל	כָּל
3 f.	סָבְבָה (סָבָה)	קָלָה	&c.
2 m.	סָבַחְתָּ	קָלַחְתָּ	
2 f.	סָבַחְתְּ	קָלַחְתְּ	
1 c.	סָבַחְתִּי	קָלַחְתִּי	
<i>Plur.</i> 3 c.	סָבְבוּ (סָבוּ)	קָלוּ	
2 m.	סָבַחְתֶּם	קָלַחְתֶּם	
2 f.	סָבַחְתֶּן	קָלַחְתֶּן	
1 c.	סָבַחְנִי	קָלַחְנִי	
<i>Impf. Sing.</i> 3 m.	יִסָּב יִסָּב	יִקָּל	יִמָּל
3 f.	תִּסָּב תִּסָּב	תִּקָּל תִּקָּל	תִּמָּל תִּמָּל
2 m.	תִּסָּב תִּסָּב	תִּקָּל תִּקָּל	תִּמָּל תִּמָּל
2 f.	תִּסָּבִי תִסָּבִי	תִּקָּלִי תִקָּלִי	תִּמָּלִי תִמָּלִי
1 c.	אֶסָּב אֶסָּב	אֶקָּל אֶקָּל	אֶמָּל אֶמָּל
<i>Plur.</i> 3 m.	יִסָּבוּ יִסָּבוּ	יִקָּלוּ יִקָּלוּ	יִמָּלוּ יִמָּלוּ
3 f.	תִּסָּבְינָה תִסָּבְינָה	תִּקָּלְינָה תִקָּלְינָה	תִּמָּלְינָה תִמָּלְינָה
2 m.	תִּסָּבוּ תִסָּבוּ	תִּקָּלוּ תִקָּלוּ	תִּמָּלוּ תִמָּלוּ
2 f.	תִּסָּבְינָה תִסָּבְינָה	תִּקָּלְינָה תִקָּלְינָה	תִּמָּלְינָה תִמָּלְינָה
1 c.	נִסָּב נִסָּב	נִקָּל נִקָּל	נִמָּל נִמָּל
<i>Imp. Sing.</i> 2 m.	סָב		
2 f.	סָבִי		
<i>Plur.</i> 2 m.	סָבוּ		
2 f.	סָבְינָה		
<i>Juss.</i> 3 sing.	יִסָּב יִסָּב	יִקָּל	&c.
<i>vav cons. impf.</i>	וַיִּסָּב וַיִּסָּב	וַיִּקָּל	
<i>Cohort.</i> 1 sing.	אֶסָּבֶה אֶסָּבֶה	&c.	
<i>vav cons. perf.</i>	וַיִּסָּבִי		
<i>Inf.</i>	סָב	קָל קָל	
<i>Inf. absol.</i>	סָבוֹב	קָלוֹל	
<i>Purt. act.</i>	סָוֵבֵב	קָלָה	
<i>pass.</i>	סָבִיב		

AYIN. § 42.

תלללל

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסָב
נִסְבָּה	הִסְבֵּה	הוּסְבָה
נִסְבֹּת	הִסְבִּית	הוּסְבִית
נִסְבֹּחַ	הִסְבִּיחַ	&c.
נִסְבֹּחַי	הִסְבִּיחֵי	
נִסְבִּי	הִסְבִּי	
נִסְבִּיחִם	הִסְבִּיחֵם	
נִסְבִּיחִךְ	הִסְבִּיחֶךָ	
נִסְבִּיחֵי	הִסְבִּיחֵהוּ	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבִּי	יָסַבִּי	
תָּסַבִּינָה	תָּסַבִּינָה	
תָּסַבִּי	תָּסַבִּי	
תָּסַבִּינָה	תָּסַבִּינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבִּי	הָסַבִּי	
הָסַבִּינָה	הָסַבִּינָה	
	יָסַב	
	נָסַב	
הָסַב	הָסַב	הָסַב
הָסַב	הָסַב	
מִסָּב מִסָּבָה	מִסָּב מִסָּבָה	מִסָּב

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַּל	קוּלַּל	הִתְקוּלַּל
קָלַל	קָלַל	הִתְקָלַל

like *Pi'el* &c. in the Regular Verb.

VERBS DOUBLE

	Qal		
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	סָבַב (סב)	קָל	כָּל
3 f.	סָבְבָה (סְבָה)	קָלָה	&c.
2 m.	סָבַתְּ	קָלָתְּ	
2 f.	סָבַתְּ	קָלָתְּ	
1 c.	סָבַתְּ	קָלָתְּ	
<i>Plur.</i> 3 c.	סָבְבוּ (סְבוּ)	קָלוּ	
2 m.	סָבַתְּם	קָלָתְּם	
2 f.	סָבַתְּן	קָלָתְּן	
1 c.	סָבַתְּנוּ	קָלָתְּנוּ	
<i>Impf. Sing.</i> 3 m.	יִסֵּב יִסֵּב	יִקַּל יִקַּל	יִמַּל יִמַּל
3 f.	תִּסֵּב תִּסֵּב	תִּקַּל תִּקַּל	תִּמַּל תִּמַּל
2 m.	תִּסֵּב תִּסֵּב	תִּקַּל תִּקַּל	תִּמַּל תִּמַּל
2 f.	תִּסֵּבִי תִסֵּבִי	תִּקַּלִּי תִקַּלִּי	תִּמַּלִּי תִמַּלִּי
1 c.	אִסֵּב אִסֵּב	אִקַּל אִקַּל	אִמַּל אִמַּל
<i>Plur.</i> 3 m.	יִסְבּוּ יִסְבּוּ	יִקְלוּ יִקְלוּ	יִמַּלוּ יִמַּלוּ
3 f.	תִּסְבְּינָה תִסְבְּינָה	תִּקְלִינָה תִקְלִינָה	תִּמַּלְנָה תִמַּלְנָה
2 m.	תִּסְבּוּ תִסְבּוּ	תִקְלוּ תִקְלוּ	תִמַּלוּ תִמַּלוּ
2 f.	תִּסְבְּינָה תִסְבְּינָה	תִּקְלִינָה תִקְלִינָה	תִּמַּלְנָה תִמַּלְנָה
1 c.	נִסֵּב נִסֵּב	נִקַּל נִקַּל	נִמַּל נִמַּל
<i>Imp. Sing.</i> 2 m.	סֵב		
2 f.	סֵבִי		
<i>Plur.</i> 2 m.	סֵבוּ		
2 f.	סֵבְינָה		
<i>Juss.</i> 3 sing.	יִסֵּב יִסֵּב	יִקַּל יִקַּל	&c.
<i>vav cons. impf.</i>	וַיִּסֵּב וַיִּסֵּב	וַיִּקַּל וַיִּקַּל	
<i>Cohort.</i> 1 sing.	אִסְבֵּה אִסְבֵּה	&c.	
<i>vav cons. perf.</i>	וַיִּסְבֹּתָ וַיִּסְבֹּתָ		
<i>Inf.</i>	סֵב	קַל קַל	
<i>Inf. absol.</i>	סֵבִיב	קָלוּל קָלוּל	
<i>Pert. act.</i>	סֹבֵב סֹבֵב	קָלָה קָלָה	
<i>pass.</i>	סֵבִיב		

AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הִיָּסַב
נִסְבָּה	הִסְבֵּה	הִיָּסְבָה
נִסְבֹּת	הִסְבִּית	הִיָּסְבִית
נִסְבֹּת	הִסְבִּית	&c.
נִסְבֹּתִי	הִסְבִּיתִי	
נִסְבִּי	הִסְבִּי	
נִסְבֹּתָם	הִסְבִּיתָם	
נִסְבֹּתָן	הִסְבִּיתָן	
נִסְבֹּתֵינוּ	הִסְבִּיתֵנוּ	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבִּי	יָסַבִּי	
תָּסַבִּינָה	תָּסַבִּינָה	
תָּסַבִּי	תָּסַבִּי	
תָּסַבִּינָה	תָּסַבִּינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבִּי	הָסַבִּי	
הָסַבִּינָה	הָסַבִּינָה	
	יָסַב	
	יָסַב	
הָסַב	הָסַב	הִיָּסַב
הָסַב	הָסַב	
נָסַב מִסְבָּה	נָסַב מִסְבָּה	מִיָּסַב
		מִיָּסַב

חִלְלֵל

Forms of Intens.

Act.	Pass.	Reflex.
חִלְלֵל	חִלְלֵל	הִחְלִיל
חִלְלֵל	חִלְלֵל	הִחְלִיל
חִלְלֵל	חִלְלֵל	הִחְלִיל

like *Pi'el* &c. in the
Regular Verb.

LAMED HE (LAM. YOD)

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָהּ	נִפְלְחָהּ	פָּלְחָהּ	פָּלְחָהּ
2 m.	פָּלַיְתָּ	נִפְלִיחַ —	פָּלִיחַ —	פָּלִיחַ
2 f.	פָּלַיְתָּ	&c. נִפְלִיחַ	&c.	&c.
1 c.	פָּלִיחִי	נִפְלִיחִי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְלְחוּ		
2 m.	פָּלִיחִם	נִפְלִיחִם		
2 f.	פָּלִיחוֹן	נִפְלִיחוֹן		
1 c.	פָּלִינִי	נִפְלִינִי		
<i>Impf. Sing.</i> 3 m.	יִפְלַח	יִפְלַח	יִפְלֶה	יִפְלֶה
3 f.	תִּפְלַח	תִּפְלַח		
2 m.	תִּפְלַח	תִּפְלַח		
2 f.	תִּפְלִי	תִּפְלִי		
1 c.	אִפְלַח	אִפְלַח		
<i>Plur.</i> 3 m.	יִפְלְחוּ	יִפְלְחוּ		
3 f.	תִּפְלִינָה	תִּפְלִינָה		
2 m.	תִּפְלְחוּ	תִּפְלְחוּ		
2 f.	תִּפְלִינָה	תִּפְלִינָה		
1 c.	נִפְלַח	נִפְלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְלַח הִפְלֵל	פָּלַח פֶּל	—
2 f.	פָּלִי	הִפְלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְלְחוּ		
2 f.	פָּלִינָה	הִפְלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְלֵל	יִפְלֵל	יִפְלֵל	
<i>vav cons. impf.</i>	&c. תִּפְלֵל			
<i>vav cons. perf.</i>	וַיִּפְלִיחַ	וַיִּנְפְּלִיחַ		
<i>Inf. absol.</i>	פָּלַח	נִפְלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח —	נִפְלַח	מִפְלַח	מִפְלַח
<i>pass.</i>	פָּלִיחָהּ	פָּלִי		מִפְלַח
<i>stat.</i>	קָשָׁה —	קָשָׁה		

KF 1485

44.

Hoph.

הִנָּחָה
הִנָּחָה
הִנָּחָה

יִנָּחֵה יִנָּחֵה יִנָּחֵה

— הִנָּחָה הִנָּחָה הִנָּחָה —

יִנָּחֵה יִנָּחֵה

הִנָּחָה הִנָּחָה הִנָּחָה
הִנָּחָה הִנָּחָה הִנָּחָה
מִנָּחָה מִנָּחָה מִנָּחָה

Suffixes.

Perf. Sing. 1 c. הִנָּחָה
2 m. הִנָּחָה
2 f. הִנָּחָה
3 m. הִנָּחָה
3 f. הִנָּחָה
Plur. 1 c. הִנָּחָה
2 m. הִנָּחָה
2 f. הִנָּחָה
3 m. הִנָּחָה
3 f. הִנָּחָה
Impf. Sing. 1 c. יִנָּחֵה
2 m. יִנָּחֵה
2 f. יִנָּחֵה
3 m. יִנָּחֵה
3 f. יִנָּחֵה
Plur. 1 c. יִנָּחֵה
2 m. יִנָּחֵה
2 f. יִנָּחֵה
3 m. יִנָּחֵה
3 f. יִנָּחֵה
Imp. Sing. 1 c. הִנָּחָה
3 m. הִנָּחָה
3 f. הִנָּחָה
Plur. 1 c. הִנָּחָה
3 m. הִנָּחָה

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

- 1) $\bar{a}-\bar{a}$ (a—a), קָטֵל 1; adj. of quality, though also noun.
יָשָׁר *upright*, דִּבָּר *word*.
- 2) $\bar{a}-\bar{e}$ (a—i), קָטֵל 1; part. of Stat. verb, adj. of quality,
זָקֵן *old*.
- 3) $\bar{a}-\bar{o}$ (a—u), קָטֵל, קָטוּל 1; part. of Stat. verb, adj. of
quality, קָטָן *little*, גָּדוֹל *great*, יָרֵא *fearing*.
- 4) $\bar{e}-\bar{a}$ (i—a), קָטֵל 1; less common nominal form, לֵבָב
heart.

With pure-long vowel in Second Syll.—

- 5) $\bar{a}-\bar{u}$ (a—û), קָטֵל 1; pass. part.;
- 6) $\bar{a}-\bar{i}$ (a—î), קָטֵל 1; also pass. part.; both also adj.
- 7) $\bar{a}-\bar{o}$ (a—â), קָטֵל 1; nominal form, שָׁלוֹם *peace*.
- 8) $\bar{e}-\bar{o}$, $\bar{e}-\bar{a}$ (i—â), קָטֵל, קָטוּל, חֲמוּר *ass*, פֶּתַח *book*;
and so קָטֵל, קָטוּל, פֶּסֶל *fool*, גְּבֻל *boundary*. In all these forms the strong
pure-long vowel has reduced the preced-
ing vowel to an indistinct sound.

With pure-long vowel in First Syll.—

- 9) $\bar{o}-\bar{e}$ (â—i), קוֹטֵל 3; act. part.
- 10) $\bar{o}-\bar{a}$ (â—a), קוֹטֵל 1; noun, עוֹלָם *age*.

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after
the second.—

- 11) *a* (*qaʔl*) קָטַל (קָטַל) 2, *fem.* קָטְלָה (קָטְלָה).
- 12) *i* (*qiʔl*) קָטַל (קָטַל) 2, " קָטְלָה (קָטְלָה).
- 13) *o* (*qoʔl*) קָטַל (קָטַל) 2, " קָטְלָה (קָטְלָה).

III. FORMS ALLIED TO THE INTENSIVE.

- 14) $a-\hat{a}$, $a-\hat{o}$ ($a-\hat{a}$), קָשׁוּל, קִשּׁוּל, adj. expressing *habit*,
occupation &c. חַטָּאָה sinner, מִבְּחָר cook.
- 15) $a-i$, $a-u$, קִשְׁיָל, קִשְׁוָל, adj. of quality, in which the
 idea of intensity is not always prominent.
 צַדִּיק just, חַנּוּן merciful.
- 16) $i-\hat{o}$ ($i-\hat{a}$), קִשְׁוֹל, קִשְׁוֹר, drunken.
- 17) $i-\bar{e}$, קִשְׁלִי 3; adj. expressing excess and defect,
 עִבְרָה blind.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, m , t , '—

- 18) $i-\bar{a}$ ($a-a?$), מִקְשָׁל 1, } Nouns expressing the *place* and
 19) $a-\bar{e}$ ($a-i$), מִקְשִׁיל 3, } *instrument* of the action, and
 also notions less precise, מִסְתָּר hiding-place, מִפְתָּח
key, מִשְׁפָּט judgment. The two forms given are
 perhaps most common, but words formed with m
 assume great variety of form, as $i-\hat{o}$ ($i-\hat{a}$),
 $i-\bar{e}$; $a-\hat{o}$ ($a-\hat{a}$).
- 20) $a-u$, מִקְשָׁלִי, abstracts, and chiefly in weak verbs and
 of various forms.
- 21) $a-\bar{a}$, מִקְשָׁל 1; adj. אֶכְזֵב lying.

With affirmative letters, m , n , i .

- 22) $\bar{a}n$, $\bar{a}m$, קִשְׁלָן &c. 1; nominal forms. מִלְכָּן widower, שִׁלְחָן
table, מִלְכָּם porch.
- 23) $\hat{o}n$ ($\hat{a}n$), $\hat{o}m$ ($\hat{a}m$), קִשְׁלֹן &c., מִלְכָּן widowhood, פְּתִירוֹן
interpretation. The n falling away the termin.
 becomes \hat{o} .
- 24) i . The termin. i forms Gentilic and Patronymic
 words. עֵבְרִי a Hebrew, סִדוֹנִי Sidonian, and
 more rarely adj. from ordinary nouns, רֶגֶלִי foot
 (on foot), נְתִיבָה lower.

The termination \bar{u} appears only in *fem.* $\bar{u}th$
 See following Table.

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	<i>Mas.</i>		<i>Fem.</i>	
	<i>abs.</i>	<i>cons.</i>	<i>abs.</i>	<i>cons.</i>
<i>sing.</i>	סֹס	סֹס	סֹסָה	סֹסָה
<i>plur.</i>	סֹסִים	סֹסִי	סֹסוֹת	סֹסוֹת
<i>dual</i>	סֹסִים	סֹסִי	סֹסָהִים	סֹסָהִי

II. Words ending in a vowel sound:—

<i>sing.</i>	נְכָרִי	נְכָרִי	נְכָרִית — רִיָּה	נְכָרִית — רִיָּה
<i>plur.</i>	נְכָרִים — רִיָּים	נְכָרִי	נְכָרִיּוֹת	נְכָרִיּוֹת
<i>sing.</i>			מְלָכָה	<i>id.</i>
<i>plur.</i>			מְלָכִיּוֹת	<i>id.</i>

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav*. See First Decl.

2. The *plur. mas.* has sometimes ך— as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סֹס which is a Segholate and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long. In Verbs *holem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with *ā* (—) in the *Tone*, or in the *Pretone*, or in *both*.

Second Declension. Şegholates; i. e. words originally *monosyllabic*, with a short vowel, which stood generally after the *first* radical, though sometimes after the *second*.

Third Declension. The Act. participles *Qal*; and words ending like them in *ē* (—) and having the vowel of the *Pretone* unchangeable either by nature or position.

PE YOD AND PE

	Verbs פ"י.			Niph.
	Qal			
	יָשַׁב	יָרָא	יָרַשׁ	יָשַׁב
<i>Perf. Sing.</i> 3 m.				יָשַׁב
3 f.				יָשַׁבָּה
2 m.				יָשַׁבְתָּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יֹרֵא	יֹרֵשׁ	יֹשֵׁב
3 f.	תֹּשֵׁב			תֹּשֵׁבָה
2 m.	תֹּשֵׁב			תֹּשֵׁבָה
2 f.	תֹּשְׁבִי			תֹּשְׁבִי
1 c.	אֲשֵׁב			אֲשֵׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יֹשְׁבוּ
3 f.	תֹּשְׁבֹנָה			תֹּשְׁבֹנָה
2 m.	תֹּשְׁבוּ			תֹּשְׁבוּ
2 f.	תֹּשְׁבֹנָה			תֹּשְׁבֹנָה
1 c.	נִשְׁב			נִשְׁב
<i>Imp. Sing.</i> 2 m.	שֶׁב (שְׁבֹה)	יָרָא	רֵשׁ (רֵשׁ)	רֵשׁ
2 f.	שְׁבִי			רֵשְׁבִי
<i>Plur.</i> 2 m.	שְׁבוּ			רֵשְׁבוּ
2 f.	שְׁבֹנָה			רֵשְׁבֹנָה
<i>Juss.</i> 3 sing.				
<i>vav cons. impf.</i>	וַיֹּשֵׁב		וַיֹּרֵשׁ	
<i>Cohort.</i> 1 sing.	אֲשַׁבָּה			
<i>Impf. in a with suff.</i>	יֹשְׁבִי	יֹרֵשׁ	יֹרֵשׁ	
<i>Inf. cons.</i>	שָׁבָה	יָרָא	רֵשׁ	רֵשׁ
<i>abs.</i>	יֹשֹׁב		יֹרֵשׁ	
<i>Part. act.</i>	יֹשֵׁב	יָרָא	יֹרֵשׁ	יֹשֵׁב
<i>puss.</i>	יֹשֻׁב		יֹרֵשׁ	

VAV VERBS. § 39.

		Verbs		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph.
הוֹשִׁיב	הוֹשֵׁב	יָנַס	הוֹיִןִק	יָצַח	נָצַח	הוֹצִיחַ
הוֹשִׁיבָה	הוֹשֵׁבָה		הוֹיִנִקָה	יָצַק		
הוֹשִׁיבֶת	הוֹשֵׁבֶת		הוֹיִנִקֶת			
&c.	&c.		&c.			
הוֹשִׁיב	הוֹשֵׁב	יִנָּק	הוֹיִןִק	יָצַח		יָצַח
הוֹשִׁיבִי		תִּינָק	תִּינִיק	יָצַק		
הוֹשִׁיבֶיךָ		תִּינָקוּ	תִּינִיקוּ			
הוֹשִׁיבֵיכֶם		תִּינָקוּ	תִּינִיקוּ			
&c.		יִנָּקוּ	יִינִיקוּ			
		תִּינָקְנָה	תִּינִיקְנָה			
		תִּינָקוּ	תִּינִיקוּ			
		תִּינָקְנָה	תִּינִיקְנָה			
		נִינָק	נִינִיק			
הוֹשִׁיב			הוֹיִןִק			
הוֹשִׁיבִי			הוֹיִנִקִי			
הוֹשִׁיבֶיךָ			הוֹיִנִקֶיךָ			
הוֹשִׁיבֵיכֶם			הוֹיִנִקֵיכֶם			
הוֹשִׁיב			יִנָּק			יָצַח
הוֹשִׁיבִי			נִינָק			
הוֹשִׁיבֶיךָ						
הוֹשִׁיבֵיכֶם						
הוֹשִׁיב	הוֹשֵׁב	יִנָּק	הוֹיִןִק			
הוֹשִׁיבִי		יִנָּק	הוֹיִנִק			
הוֹשִׁיבֶיךָ		יִנָּקוּ	הוֹיִנִקוּ			
הוֹשִׁיבֵיכֶם		יִנָּקוּ	הוֹיִנִקוּ			
הוֹשִׁיב	הוֹשֵׁב					הוֹצִיחַ
הוֹשִׁיבִי						
הוֹשִׁיבֶיךָ						
הוֹשִׁיבֵיכֶם						
הוֹשִׁיב	הוֹשֵׁב					הוֹצִיחַ
הוֹשִׁיבִי						
הוֹשִׁיבֶיךָ						
הוֹשִׁיבֵיכֶם						

'AYIN VAV AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בָּאֵשׁ
3 f.	קָמָה	מָתָה	בָּאֵשָׁה
2 m.	קָמַתָּ	מָתָה	בָּאֵשְׁתָּ
2 f.	קָמַתְּ	מָתְּ	בָּאֵשְׁתְּ
1 c.	קָמַתִּי	מָתִי	בָּאֵשְׁתִּי
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בָּאוּ
2 m.	קָמַתְּם	מָתְּם	בָּאֵשְׁתְּם
2 f.	קָמַתְן	מָתְן	בָּאֵשְׁתְּן
1 c.	קָמַנִי	מָתַנִּי	בָּאֵשְׁנִי
<i>Impf. Sing.</i> 3 m.	יָקֹם	יָמֹת	יָבוֹשׁ
3 f.	תִּקְוֹם		תִּבְוֹשׁ
2 m.	תִּקְוֹם		תִּבְוֹשׁ
2 f.	תִּקְוִמִי		תִּבְוִשִׁי
1 c.	אִקְוֹם		אִבְוֹשׁ
<i>Plur.</i> 3 m.	יִקְוֹמוּ		יִבְוֹשׁוּ
3 f.	תִּקְוִינָה		תִּבְוִשְׁנָה
2 m.	תִּקְוֹמוּ		תִּבְוֹשׁוּ
2 f.	תִּקְוִינָה		תִּבְוִשְׁנָה
1 c.	נִקְוֹם		נִבְוֹשׁ
<i>Imp. Sing.</i> 2 m.	קֹם קוּמָה	מֹת	בֹּאֵשׁ
2 f.	קוּמִי		בֹּאֵשִׁי
<i>Plur.</i> 2 m.	קוּמוּ		בֹּאֵשׁוּ
2 f.	קוּמְנָה		בֹּאֵשְׁנָה
<i>Juss.</i> 3 sing.	יָקֹם		יָבוֹשׁ
<i>vav cons. impf.</i>	וַיָּקֹם		וַיָּבוֹשׁ
<i>Cohort.</i> 1 sing.	אִקְוֹמָה		אִבְוִינָה
<i>vav cons. perf.</i>	וַקָּמָה		וַבָּשָׁה
<i>Inf.</i>	קוֹם	מֹת	בֹּאֵשׁ
<i>Inf. abs.</i>	קוֹם	מֹת	בֹּאֵשׁ
<i>Part. act.</i>	קָם קָמָה	מָת	בֹּאֵשׁ
<i>pass.</i>	קוֹם קוּמָה		בֹּאֵשׁ בִּינָה

P: L L E L

[illegible]

VERBS DOUBLE

		Qal		
		act.	stat.	
<i>Perf. Sing.</i>	3 m.	סָבַב (סָבַב)	קָל	כָּל
	3 f.	סָבְבָה (סָבְבָה)	קָלָה	&c.
	2 m.	סָבַחְתָּ	קָלַחְתָּ	
	2 f.	סָבַחְתְּ	קָלַחְתְּ	
	1 c.	סָבַחְתִּי	קָלַחְתִּי	
<i>Plur.</i>	3 c.	סָבְבוּ (סָבְבוּ)	קָלוּ	
	2 m.	סָבַחְתֶּם	קָלַחְתֶּם	
	2 f.	סָבַחְתֶּן	קָלַחְתֶּן	
	1 c.	סָבַחְנוּ	קָלַחְנוּ	
<i>Impf. Sing.</i>	3 m.	יִסָּב יִסָּב	יִקָּל יִקָּל	יִפָּל יִפָּל
	3 f.	תִּסָּב תִּסָּב	תִּקָּל תִּקָּל	תִּפָּל תִּפָּל
	2 m.	תִּסָּב תִּסָּב	תִּקָּל תִּקָּל	תִּפָּל תִּפָּל
	2 f.	תִּסָּבִי תִּסָּבִי	תִּקָּלִי תִּקָּלִי	תִּפָּלִי תִּפָּלִי
	1 c.	אֶסָּב אֶסָּב	אֶקָּל אֶקָּל	אֶפָּל אֶפָּל
<i>Plur.</i>	3 m.	יִסָּבוּ יִסָּבוּ	יִקָּלוּ יִקָּלוּ	יִפָּלוּ יִפָּלוּ
	3 f.	תִּסָּבְינָה תִּסָּבְינָה	תִּקָּלְינָה תִּקָּלְינָה	תִּפָּלְינָה תִּפָּלְינָה
	2 m.	תִּסָּבוּ תִּסָּבוּ	תִּקָּלוּ תִּקָּלוּ	תִּפָּלוּ תִּפָּלוּ
	2 f.	תִּסָּבְינָה תִּסָּבְינָה	תִּקָּלְינָה תִּקָּלְינָה	תִּפָּלְינָה תִּפָּלְינָה
	1 c.	נִסָּב נִסָּב	נִקָּל נִקָּל	נִפָּל נִפָּל
<i>Imp. Sing.</i>	2 m.	סָב		
	2 f.	סָבִי		
<i>Plur.</i>	2 m.	סָבוּ		
	2 f.	סָבְינָה		
<i>Juss. 3 sing.</i>		יִסָּב יִסָּב	יִקָּל יִקָּל	&c.
<i>vav cons. impf.</i>		וַיִּסָּב וַיִּסָּב	וַיִּקָּל וַיִּקָּל	
<i>Cohort. 1 sing.</i>		אֶסָּבֶה אֶסָּבֶה	&c.	
<i>vav cons. perf.</i>		וַסָּבֹת וַסָּבֹת		
<i>Inf.</i>		סָב	קָל	כָּל
<i>Inf. absol.</i>		סָבִיב	קָלוּ	
<i>Pert. act.</i>		סָבִיב	קָלָה	
<i>pass.</i>		סָבִיב		

AYIN. § 42.

תלללל

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסָב
נִסְבָּה	הִסְבָּה	הוּסְבָה
נִסְבֹּת	הִסְבֹּת	הוּסְבֹת
נִסְבֹּחַ	הִסְבֹּחַ	&c.
נִסְבֹּחַי	הִסְבֹּחַי	
נִסְבִּי	הִסְבִּי	
נִסְבֹּחֶם	הִסְבֹּחֶם	
נִסְבֹּחֶךָ	הִסְבֹּחֶךָ	
נִסְבֹּחֵי	הִסְבֹּחֵי	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
תָּסַבוּ	תָּסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבוּ	הָסַבוּ	
הָסַבְיָנָה	הָסַבְיָנָה	
	יָסַב	
	יָסַב	
הָסַב	הָסַב	הוּסָב
הָסַב	הָסַב	
מִסָּב מְסָבָה נָסַב נִסְבָּה	מִסָּב מְסָבָה	מִסָּב

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַּל	קוּלַּל	הִתְקוּלַּל
קָלַל	קָלַל	הִתְקָלַל

like *Pi'el* &c. in the
Regular Verb.

LAMED HE (LAM. YOD)

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָהּ	נִפְלְחָהּ	פָּלְחָהּ	פָּלְחָהּ
2 m.	פָּלַיְתָּ	נִפְלִי־תָּהּ	פָּלִי־תָּהּ	פָּלִי־תָּהּ
2 f.	פָּלַיְתָּ	&c. נִפְלִי־תָּהּ	&c.	&c.
1 c.	פָּלִי־תִי	נִפְלִי־תִי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְלְחוּ		
2 m.	פָּלִי־תֶם	נִפְלִי־תֶם		
2 f.	פָּלִי־תֶן	נִפְלִי־תֶן		
1 c.	פָּלִי־נִי	נִפְלִי־נִי		
<i>Impf. Sing.</i> 3 m.	יִפְלֹחַ	יִפְלֹחַ	יִפְלֹחַ	יִפְלֹחַ
3 f.	תִּפְלֹחַ	תִּפְלֹחַ		
2 m.	תִּפְלֹחַ	תִּפְלֹחַ		
2 f.	תִּפְלִי	תִּפְלִי		
1 c.	אִפְלֹחַ	אִפְלֹחַ		
<i>Plur.</i> 3 m.	יִפְלְחוּ	יִפְלְחוּ		
3 f.	תִּפְלִי־נָה	תִּפְלִי־נָה		
2 m.	תִּפְלְחוּ	תִּפְלְחוּ		
2 f.	תִּפְלִי־נָה	תִּפְלִי־נָה		
1 c.	נִפְלֹחַ	נִפְלֹחַ		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְלֹחַ הִפְלֹחַ	פָּלַח פֹּל	—
2 f.	פָּלִי	הִפְלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְלְחוּ		
2 f.	פָּלִי־נָה	הִפְלִי־נָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְלֹ	יִפְלֹ	יִפְלֹ	
<i>vav cons. impf.</i>	&c. תִּפְלֹ			
<i>vav cons. perf.</i>	וַיִּפְלִי	וַיִּפְלִי		
<i>Inf. absol.</i>	פָּלַח	הִפְלֹחַ	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח — לָהּ	נִפְלֹחַ	מִפְלֹחַ	
<i>pass.</i>	פָּלִי־הָ	פָּלִי		מִפְלֹחַ
<i>stat.</i>	קָשָׁה — שָׁהּ	קָשָׁה		

AND VAV) VERBS. § 44.

Hithp.	Hiph. ^v	Hoph.	Suffixes.
הִתְפַּלֵּה	הִפְלִה	הִפְלָה	<i>Perf. Sing.</i> 1 c. פָּלַי — פִּלֵּי
הִתְפַּלְּהָ	הִפְלְּהָ	הִפְלָהּ	2 m. פָּלַדְ
הִתְפַּלְּתִּי	הִפְלִיתִּי	הִפְלִיתִּי	2 f. פָּלַהְ
			3 m. פָּלַדְהָ
			3 f. פָּלַהְהָ
			<i>Plur.</i> 1 c. פָּלַמְהָ
			2 m.
			2 f.
			3 m. פָּלַמְ
			3 f.
יִתְפַּלֵּה	יִפְלִה	יִפְלָה	<i>Impf. Sing.</i> 1 c. יִפְלִי
			2 m. יִפְלְּדְ
			2 f. יִפְלְּהְ
			3 m. יִפְלְּדְהָ
			3 f. יִפְלְּהְהָ
			<i>Plur.</i> 1 c. יִפְלְּמְהָ
			2 m.
			2 f.
			3 m. יִפְלְּמְ
			3 f.
יִתְפַּלְּהוּ — פֵּל	יִפְלְּהוּ	—	<i>Imp. Sing.</i> 1 c. פָּלַי
			3 m. פָּלַדְהָ
			3 f. פָּלַהְהָ
יִתְפַּלְּ	יִפְלְּ		<i>Plur.</i> 1 c. פָּלַמְהָ
			3 m. פָּלַמְ
הִתְפַּלְּוּ	הִפְלְּוּ	הִפְלְּוּ	
הִתְפַּלְּהוּ	הִפְלְּהוּ	הִפְלְּהוּ	
מִתְפַּלְּוּ	מִפְלְּוּ	מִפְלְּוּ	
		מִפְלְּוּ	

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in \bar{e} (ֿere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension*.

Rule 1. The final \bar{e} (ֿ), when by inflection it falls into an open unaccented syllable, is lost, becoming sh'va; and of course in a shut or half open syllable it becomes short, e or i (ֿ or ֿ).

2. In the const. \bar{e} (ֿ) remains or becomes a (ֿ).

<i>sing.</i>	קָטַל	מִקְטָל	מִקָּל	מִקְפָּד	מִרְבֵּץ
<i>cons.</i>	קָטַל	מִקְטָל	מִקָּל	מִקְפָּד ¹	מִרְבֵּץ ¹
<i>voc. suff.</i>	קָטְלִי	מִקְטָלִי	מִקָּלִי	&c.	&c.
<i>cons. suff.</i>	קָטְלָה	מִקְטָלָה	מִקָּלָה		מִקְפָּדָה
<i>f.</i>	קָטְלָה } קָטְלָה }	מִקְטָלָה ¹	מִקָּלָה ¹	מִקְפָּדָה } מִקְפָּדָה }	מִרְבֵּצָה ¹ [מִרְבֵּצָה ¹]
<i>cons.</i>	קָטְלָה		מִקְפָּדָה	מִקְפָּדָה }	
<i>suff.</i>	קָטְלִי			מִקְפָּדָה }	מִרְבֵּצִי
<i>pl.</i>	קָטְלוּ		מִקְפָּדוּ	מִקְפָּדוּ	מִרְבֵּצוּ

1. In participial words \bar{e} (ֿ) generally remains in cons., rarely becoming a (ֿ), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words ֿ is the prevailing vowel, though ֿ may be found, מִפְּתִיחַ Is. 22. 22, מִקָּל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the ֿ of the pretone is frequently thinned to ֿ, and the words are not to be distinguished from corresponding parts of the form *miqtāl*, of first declension. Occasionally the consciousness of derivation from *maqṭāl* becomes entirely lost, and the inflection proceeds upon the type *miqtāl*, e. g. מִזְלָה fork, plur. מִזְלוֹת. Sometimes both forms appear, מִקְפָּדָה and מִקְפָּדָה from a sing. only found in cons. מִקְפָּר, the abs. of which may have ended in \bar{a} or \bar{e} . The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the segholate ending, § 29. But in the fem. the long — shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as ילדה *she who bears*, בנה *traitoress*, כבשה *enchantress*, שממה *the desolate*, חועבה *abomination*, סהפה *overthrow*, חרפה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שלש, רבע *of the third, of the fourth, generation*.

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (—) in nouns, except in third class of segholates, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ō* arises out of *o* or *u*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this fem. ending, and in some others, the vowel *ō* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גולה plur. גולות, מלקח plur. מלקחות, פנה plur. פנות, ארמון plur. ארמונות, שפל plur. שפלים, צפור plur. צפורים; probably the last is from a sing. *cipporeth*, and even 'arm^onōth may imply a sing. 'armōneth.

TABLE OF SOME COMMON IRREG. NOUNS.

- אָב *father, cons.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִידֵּי
or אָבִיו, *her f.* אָבִידָּהּ, *your f.* אָבִיכֶם, *their f.* אָבִידֶם &c.,
plur. אָבוֹת.
- אָח *brother, cons. s.* אָחִי, *cons. pl.* אָחִי; with *four heavy*
suff. to sing. like father. *My b.* אָחִי &c., *pl.* אָחִים,
אָחִי &c. but אָחִיו.
- אָחוֹת *sister, cons.* אָחוֹת, *suff.* אָחוֹתִי &c.; *pl. with suff.* אָחוֹתַי
אָחוֹתֵיכֶם, אָחוֹתֵיהֶם, but also אָחוֹתֵיךָ.
- אָדָם *man, a form thinned from אָדָם; pl.* אָדָם, *cons.* אָדָם;
also rarely אָדָם.
- אִשָּׁה *woman, wife (i. e. אִשָּׁה or אִשָּׁה), hence cons.* אִשָּׁה,
my w. אִשָּׁתִּי; *pl.* נָשִׁים 1, *cons.* נָשִׁי. Ez. 23. 44 אִשָּׁה.
- אִמָּה 1 *maid, pl.* אִמָּהוֹת 1, *suff.* אִמָּהוֹתִי.
- בֵּית 2 *house, cons.* בֵּית, *pl.* בָּתִּים, probably *bâttim, cons.*
בָּתִּי.
- בֶּן 3 *son, cons.* בֶּן, בָּר (also בְּנִי with *cons. termi-*
nation); *suff.* בְּנִי, בָּנֶךָ &c.; *pl.* בָּנִים 1, *cons.* בְּנֵי, *suff.*
בְּנֵי &c.
- בַּת 2 *daughter, my d.* בָּתִּי (for בָּתִּיךָ &c.); *pl.* בָּנוֹת 1.
בָּתִּי *father-in-law, like* אָח.
- יּוֹם 2 *day (i. e. יּוֹם), pl.* יָמִים (for "יָמִי"); *cons.* יָמִי.
- כֵּל *vessel, suff.* כֵּלִי; *pl.* כֵּלִים, *cons.* כֵּלִי, *suff.* כֵּלִי.
- מַיִם *pl. water, cons.* מַיִם, *suff.* מֵימִי, *cons.* מֵימִי &c.
- עִיר 2 *city, pl.* עָרִים, *cons.* עָרֵי.
- פֶּה *mouth, cons.* פֶּה, *my m.* פִּי, פִּיךָ, פִּי and פִּידֵּי,
פִּינֵי &c. like אָב; *pl.* פִּיִּים, פִּיִּים.
- רֹאשׁ 2 *head, pl.* רֹאשִׁים, *cons.* רֹאשִׁי.
- שֵׁם *name, suff.* שְׁמִי, שְׁמֶךָ &c. *Pl.* שְׁמוֹת, *cons.* שְׁמוֹת.

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